

**BULLETIN OF  
THE INSTITUTE OF  
TRADITIONAL CULTURES  
MADRAS**



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# BULLETIN OF THE INSTITUTE OF TRADITIONAL CULTURES MADRAS

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## PART—I



UNIVERSITY OF MADRAS

1966

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## PREFACE

This is the first part of the Bulletin for 1966; it conforms to the same pattern as for the previous years. The consequences of the impact of secularism on Hindu thought and institutions are clarified in the first article in Section I; Dr. B. Kuppaswamy Research Consultant, India International Centre, New Delhi kindly permitted the advance publication of a paper on Social Mobility in South East Asian Countries which he contributed to the seminar on India and South-East Asia 'conducted by the Indian Council for Cultural Relations, New Delhi from Feb. 2 to 8, 1966. The third article in the section, a reproduction from *Unesco Features* No. 476 of 2nd February 1966 points out how science and technology instead of dehumanizing promote social progress and the great part which U.N. and its organizations play in the noble work. The report of the proceedings of a seminar on a paper 'The Omnigrent Modern State: An Economist's protest' appears in Section II besides summaries of the papers presented to the seminar on India and South-East Asia mentioned above; the recommendations of the seminar, however, are reproduced *in extenso*. The Institute is grateful to the Indian Council for Cultural Relations for putting me in possession of the papers presented to the seminar. Their own detailed report of the proceedings of that seminar will take some time to appear in print. The third section, as usual, carries a further instalment of bibliographical notices of books and articles of cultural interest. The fourth section notices as in the previous issues, institutions, scholars and artists interested in South and South-East Asian culture. Short accounts of Unesco Mobile Exhibition on the Art of Writing, the Stuttgart Exhibition of Indian Art, 1966, two exhibitions at Lucknow and an exhibition of Harappa Burial Jars at the National Museum, New Delhi appear in Section V. The next section on Arts and Crafts includes cursory accounts of the ivory carvers of Murshidabad, the traditional craft of the potters at Kairigiri, a hamlet near Katpadi, different kinds of traditional lamps used on various occasions in India, and the handicrafts of Rajasthan. Section VII contains a miscellany on: Roaming bards of Kerala; a critique of Indian cinemas; two medicinal Indian herbs; The Edinburgh International Festival, 1965; Impressions about Yoga Centres in South India;

a note on an interesting hill tribe in Orissa, viz., Bondas; a Sunday Standard leaderette on the utilization of Folk Arts; and an account of the Ganga Festival in Thailand. Notes and News on miscellaneous items of cultural interest follow in the next section VIII and the last section, IX has reviews of books. The sources of information in the compilation of the various sections in the *Bulletin* are indicated in the relevant places. The Institute is indebted to all those who have helped in the compilation of the present number.

I have added next to this preface a brief note on the Twentieth Anniversary of Unesco indicating the major achievements of Unesco during the past two decades and the hearty cooperation which the Government of India has given to Unesco in the implementation of all its major programmes as a background to the decision of the Institute to dedicate the ensuing number of the *Bulletin* (Part II, 1966) for commemorating the Twentieth Anniversary Celebration of Unesco.

The Institute owes its continuance to grants from Unesco through the Research Council of the India International Centre, New Delhi, and from the Government of India. To the University of Madras and its esteemed Vice-Chancellor (Dr. Sir. A. Lakshmanaswami Mudaliar) who is the President of the Institute, this Institute is indebted in no small measure. The University accommodates the Institute in its Buildings, and provides it with other amenities; its large academic staff in its various Research Departments in the Humanities offer their hearty cooperation in the work of the Institute. The University also gives, as usual, financial help equivalent to the cost of printing the two issues of the *Bulletin* for the year. The Executive Committee has given much ready help in the management of the Institute both on its administrative and academic sides.

Madras  
15th June 1966.

K. A. NILAKANTA SASTRI  
*Director*

## TWENTIETH ANNIVERSARY OF UNESCO

The United Nations Educational, Scientific and Cultural Organization (Unesco) was born out of the travail of World War II with the object of constructing in the minds of men the defences of peace as wars begin in the minds of men; and the defences of peace lie best in promoting collaboration among the nations through Education, Science and Culture. It is twenty years since an agreement establishing Unesco was ratified on 4th November 1946 by 20 nations, and this great organisation has been endeavouring its best to fulfil its noble aims. The record of its work is magnificent.

In the field of Education. Unesco has brought countries together in Asia, Africa and Latin America to plan for their own regional needs. It has provided experts to carry out educational planning in a large number of developing countries.

In Natural Sciences Unesco has embarked on a successful programme of survey and research in land aridity, seismology and Oceanography. The International Hydrological Decade which is now being observed all over the globe is the result of Unesco's careful planning.

The study of the major cultures and civilizations of the world initiated by Unesco a decade ago has helped to promote international understanding. Under the Unesco East-West Major Project, designed to bring about "the mutual appreciation of the Eastern and Western Cultural Values", three institutions were established, a Centre for Asian Cultural Studies in Tokyo, a Research Council for Regional Cultural Studies in New Delhi to which this Institute of Traditional Cultures is affiliated and a Centre for Middle Eastern Cultural Studies located in Cairo. The programme for East-West understanding has consisted of activities on a broad front — seminars, publications, exchange of personnel, reading materials designed for schools, art presentation, translation of works from European languages into Eastern languages and *vice versa*, and so on.

At the 13th General Conference, Unesco approved an experimental programme for the eradication of illiteracy in certain selected countries. This experimental programme is designed to be the precursor of a world wide programme for the eradication of illiteracy from the face of this globe. The General conference also decided to devote a substantial part of Unesco's resources for the promotion of Science and Technology in the developing countries.

The Government of India has been cooperating with Unesco to the fullest extent during the last two decades in the implementation of all its major programmes. An Indian National Commission for Co-operation with Unesco was set up in 1947. The Minister of Education is the President of the Commission while the Education Secretary to the Government of India is its Secretary-General. Non-governmental Organisations actively working on an all-India basis in the fields of Education, Science and Culture, participate in the activities of the Commission.

The Unesco Regional Research Centre on Social and Economic Development in Southern Asia, Delhi offering valuable opportunities to research workers from India and other South Asian countries, to study the social and economic impact of modern technology and industrial activity in South Asian countries is maintained jointly by the Government of India and Unesco.

A Regional Centre for the Training of Educational Planners, Administrators and Supervisors in Asia recently re-designated as the Asian Institute of Educational Planning and Administration was opened in New Delhi in 1962 in collaboration with Unesco. It offers courses in educational planning and administration to senior officers of the Education Departments of the countries of South Asia.

Under its regular programme, as well as under the Technical Assistance Programme and Special Fund Programme of the U.N. which it administers, Unesco has given very considerable assistance to India during the last two decades. The assistance is normally in the form of services of foreign experts, equipment which cannot be manufactured in this country, and fellowships for Indians abroad. The total value of such assistance from Unesco

will be of the order of \$ 2 millions during the two years 1965-1966. The assistance received from Unesco has enabled India, among other things, to develop advanced centres of study in our universities and strengthen and develop institutions of engineering and technology.

Unesco's project of Education for International Understanding has been intensively implemented in this country. About 410 schools are now participating in this project. The Indian National Commission has suggested to all State Governments that education for International Understanding should now be made an integral part of the school curriculum.



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## SECTION I : ARTICLES

### HINDUISM AND SECULARISM

*By*

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*(Lecturer in Indian History, University of Madras)*

(Dr. N. Subrahmanian whose interest in the study of the impact of the West on Hindu traditions is borne out by his contributions to this Bulletin since 1962 now seeks to clarify in this article the consequences of the impact of secularism on Hindu thought and institutions—Ed.)

#### 1. *Introductory*

The awareness of the confrontation of Hindu traditionalism with westernism has led to the desire to discuss the subject at academic level in recent times. During the past decade or two, very useful and penetrative seminars have been held on the subject and the results are now public. The problem of 'Tradition and Modernity' was discussed at a gathering of scholars in June, 1960 at Berlin, on the occasion of the tenth anniversary of the Congress for Cultural Freedom; some of the papers then presented have been since published as a separate pamphlet by the *Encounter*. This pamphlet, among other reasons, persuaded a group of scholars to assemble at Delhi in 1961 to hold a seminar, under the auspices of the Indian Committee for Cultural Freedom, on 'Tradition and Modernity in India'.<sup>1</sup> What is evident in these discussions is an awareness on the part of certain intellectuals, of the present tilt in the cultural situation in India as well as an anxiety to restore the balance without making substantial concessions to the claims of modernity and also to agree to a reformulation of tradition without much loss of face. For instance Dr. C. D. Deshmukh in his address to the seminar in Delhi referred to the need "to reconcile the imperatives of modern progress with their stress

1. The deliberations were published in book form in 1964.

on efficiency, rationality, and other less clearly defined modern concepts with a continuity of tradition which maintains the identity of the community." Here the anxiety to reconcile tradition with modernity is matched by the hopes about the reconciliation. But Mr. A. B. Shah who edited the proceedings for publication held the view that "so little of the dominant Hindu intellectual and social tradition is capable of co-existence, not to speak of integration with the modern out-look". But the general tendency is to reassess traditional Hinduism from the secular angle; so it may also be useful to look at secularism from the traditional angle to balance the viewpoints.

In 1966, a seminar on 'Secularism, its implications for law and life in India' was held, again, at Delhi; and it was distinguished by a learned paper on this subject by Prof. A. R. Blackshield of the University of Sydney. These efforts indicate the realisation on the part of Indian intellectuals that apart from mere academic curiosity, the deliberate planning for welfare also needs a clear understanding of the evolving social situation.

Foreign students of Hindu sociology interested in studying the duality in the social situation in India today have made outstanding contribution to that study. Dr. D. E. Smith's "India as a Secular State" is a scholarly and comprehensive work ably reviewed by Profs. Marc Galanter and John T. Flint.<sup>2</sup> The importance of the study of 'secularism and Hindu India' is obvious and so commands more and more the attention of scholars.

## 2. *The Three Points of View*

There are three ways of looking at this problem of secularism vis-a-vis Hinduism; they are: (1) of the foreign observer who holds tenacious moral views on the nature of society, religion, education, toleration, etc., usually relevant to the western value system; and who further wishes to revise Hindu traditional values and provide moral correctives to the Hindu way of life; (2) of the Hindu who subscribes to the value system inhering in his culture. These two categories of persons cannot emotionally appreciate or intellectually

2. Dr. Smith has issued a rejoinder to these reviews; the reviews and the rejoinder appear in Vol. VII, No. 2, Jan. 1965, pp. 133, 160 and 166 respectively of *"The Comparative Studies in Society and History"* (hereafter referred to as C. S. S. H.)

understand each other's point of view; and (3) of the observer on the margin of the Hindu cultural area, belonging to it sufficiently to enable comprehension and far enough from the core of it to save him from the moral commitment caused by emotional identification with the values of that area.

Of these the third position is necessary for the merest comprehension of the confrontation of cultures. The other two positions allow themselves, not unwillingly, to be controlled by ideological commitments and compulsions. This paper intends taking the third view. Dr. Smith takes the first view and is a brave advocate of secularism as defined by him; even Prof. Marc Galanter, his critic, shares Dr. Smith's point of view but strives merely to correct his arguments. I shall hold the discussion of the fortunes of secularism in India today from the angle of traditional Hindu reaction to secularist ideals, in view of its orthodox objection to secularist values *per se*. The problem is whether secularism is germane to Hinduism, whether Hinduism can survive honest, meaningful secularism. Our conclusions, in this regard will depend on what we mean by 'Hinduism' and 'secularism'. On the one hand, rationalization, neo-Hinduism and other aberrations must not be allowed to masquerade as truly traditional dogma; on the other, secularism needs to be defined too and in terms of what it means to the West where that dogma has grown.

### 3. *Definition of Secularism*

Secularism is one of the most salient features of post-renaissance (and more particularly post-industrial revolution) westernism, and is allied to materialism, humanism, the scientific and critical attitude, individualism, free will etc., and is popularly most distinguished from the sacred, the ecclesiastical, the monastic or the religious; and it is almost universally conceded that it is usually easier to suppress the religious than withstand the secular. The participants in any discussion of this question use terms like secular, modern and western as if they were synonyms, and oriental (especially Hindu), orthodox and religious as near-equivalents and then proceed to formulate a basic contradiction or potential agreement between the two sets of values. The secularist often says that the secular is western, the western is modern, the modern is progressive and the progressive is desirable; and hence the secular is desirable. This reformist sorites completely overlooks the religious side of human life but is content to identify the secu-

lar with the modern etc. In one sense such an identification is wrong and in another it is right. The word 'modern' especially is a semantic problem. Chronologically and etymologically all existing contemporaneous cultures of today are 'equally modern.'<sup>3</sup> Today westernism is—but modernism is not necessarily—industrialization; for primitive societies in central Africa as well as traditional societies in India are as modern (i.e., because they exist now) as industrial societies of the West. The equation of modernism with industrialization stems from a feeling that the former is equivalent to an evolution towards a desired and desirable goal and that goal can be attained only through industrialization.

The meaning of the word 'modern' is altered when it is ascribed a value by the protagonists of certain western values peculiar to the age of science and technology;<sup>4</sup> thereafter by constant repetition and suggestion, this ascription becomes its normal description. But for such semantic change, all current cultures will be 'modern', though the distinction between western and oriental will still remain. But the second view is also correct inasmuch as western culture today is 'modern' and sharply different from its own medieval and ancient cultures, while Hinduism has been effectively the same over many centuries now and there is nothing specially modern about it.

A rigid and exclusive identification of westernism with materialism, secularism, etc., or of Hinduism with the spiritual, the religious and the traditional would be false, because the West too has a valuable religious tradition and it is not a stranger to spiritualism, while the Hindu is not averse to secular benefits nor unacquainted with materialist speculation. But this sort of identification is valid because the western culture today leans heavily on the secular side while Hinduism continues to base itself on the religious foundation. It is in this sense that the confrontation between western materialism and oriental (Hindu) tradition is deemed to be a sociological problem.

The essence of materialism which is a large part of secularism, "lies in a refusal to separate man and his environment into the

3. Latin *Modernus* — *Modo*: Just now.

4. Like rationality, the scientific method, agnosticism and secularism. M. Young in his *The rise of the Meritocracy*, p. 68 says: "Precise, curious, speculative, sceptical, that humility towards nature though not towards man, that passionate detachment, is the modern attitude to life".

mutually exclusive categories of 'spiritual' and 'material'""<sup>5</sup> and materialism is closely allied to secularism. Dr. D. E. Smith defines the secular state as follows: "The secular state is a state which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion, is not constitutionally connected to a particular religion nor does it seek either to promote or interfere with religion."<sup>6</sup> Prof. John T. Flint, reviewing Smith's work, suggests another and *ad hoc* definition which is somewhat differently comprehensive: "Secularism denotes a mode of orientation to the phenomenal world which is indifferent to or, which actively rejects traditional religious orientations in preference to exclusively humanistic this-worldly orientation."<sup>7</sup>

The secular is defined also with reference to its attitude to the religious; it can be treated as either indifferent to or hostile to religion. The non-religious, however, is often a preliminary to the anti-religious. So the secular has been considered to be an anti-religious ideology which is "materialistic in tone and holds that human improvement can be sought through material means alone."<sup>8</sup> Thus the secular can also be deemed to be hostile to the religious or their spheres can be considered to be mutually exclusive or supplementary, or even identical if religion is redefined to the satisfaction of the secularist. But a major distinction between the secular and the religious is that the former involves rationality while non-secular values are based on non-rational instincts and intuitions. Hence the conclusion that "secularism is said to 'take truth for authority and not authority for truth; and substitute the piety of usefulness for the usefulness of piety'. The new piety exhibits itself in self-help and 'vexes not the ears of the All-wise with capricious supplications'".<sup>9</sup> So, secularist thought is the religion of humanity and can result in the worship of God being replaced by the worship of humanity.

Kingsley Davis says, "Any society that achieves economic modernization appears to have and to require the following cha-

5. Fred Hovie: *Preamble to Man and Materialism*, 1957.

6. Dr. D. E. Smith: *India as a Secular State* (hereafter referred to as I. S. S.) p. 4.

7. C. S. S. H., p. 133.

8. V. P. Luthera: *The Concept of the Secular State in India*, (hereafter referred to as C. S. S. I.)

9. *Encyclopaedia of Religion and Ethics*; XI p. 349

racteristics: (1) nationalism, (2) secularization, (3) a universalistic, ethical and legal discipline, (4) vertical social mobility, (5) widespread education, (6) technological training and research," and on this Yogendra Singh comments: "These also show the structural characteristics and value dimensions of the industrial society."<sup>10</sup> Thus in the absence of these characteristics and value dimensions, industrialization will be extremely difficult (if not impossible) to achieve. If by totalitarian methods it is attempted, the resultant industrialization will not be enduring, for there will be no popular follow-up of official initiatives.

Secularism, in the context of a self-proclaimed welfare and socialist state attempting to modernise and 'improve' an orthodox society and rid it of the traditional inhibition to modernity, assumes a colour different from 'ideal secularism', which is expected to leave religion, however it is defined, to itself; for 'undesirable' semi-religious practices like untouchability cannot be abolished without interference in the religious beliefs and practices of the people and such interference is also an exercise of authority for ordering religious behaviour and will therefore be 'unsecular'.

Dr. Smith points out there are two ways of *sē*cularism: one is related to the liberal democratic tradition, and the other to the Marxian communist tradition. But he forgets to link this with the possibility of the third tradition, viz., the Hindu tradition which is anti-secular in the totality of its culture. This preliminary act of omission is essential to his argument, but it has landed him in the usual difficulty of imagining that he can apply liberal democratic secularism or communist secularism to Hindu conditions.<sup>11</sup>

Secularism in its content, claims and aspirations will vary from state to state depending on the nature of the dominant religious beliefs and metaphysical notions governing the concerned society. So Hindu ideas of secularity cannot be the same as those of the West, but certain points of common understanding will be there so that adherence or objection to secularism will be posited on grounds

10. Traditional Culture Pattern: in *Tradition and Modernity*, p. 63, (hereafter referred to as T. M.).

11. The secularism implied in the provisions of the Indian constitution is not derived from native tradition but introduced by a western educated *élite* culturally cut off from that tradition but emotionally attached to the mother country.

which can be partially at least understood by the other. While this is an advantage, a failure to recognize the dimensions of cultural variations can foster serious misunderstanding. Practically all the discussions on tradition and modernity, with special reference to India, concentrate on identifying the distinction between modern societies and traditional societies but fail to take into account equally the vast gulf between other traditional societies and the Hindu society, which is vital; for the treatment prescribed for the other traditional societies or non-modern non-traditional societies like aboriginal communities, does not suit the Hindu society which is exceptional and whose constitution, reacts with strange social allergies to modern cultural drugs.<sup>12</sup> This latter distinction raises the discussion of the results of secularist impact on Hindu tradition to a different plane altogether.

#### 4. *Doctrine of Separation*

It is usually contended that the role of the secular state is to separate the 'materialist, political' from the 'spiritual, religious' field, i.e., the institution of separate jurisdiction for the state and the church. This 'doctrine of separation' is said to be integral to secularism. Though secularism should be non-aligned among religions, there is the suspicion of an unmentioned alignment against religion as such — at times it may be antagonism, at times contempt, at others supercilious tolerance but still — a pronounced reluctance to favour the 'religious' and a tacit preference of Caesar to God, though not advocating the abolition of the religious or the enthronement of the profane. Prof. A. R. Blackshield disagreeing with the doctrine of separation, holds that interaction of social forces is so inevitable and universal that there can be no such thing as pure social reform or pure religious reform but that the one will, however indirectly or to a minimal extent affect the other.<sup>13</sup> This view is too academic and possibly unrelated to the facts of

12. It is usual to deal with the problems relating to "Tradition and Modernity" in regard to Afrasian countries as a whole or in juxtaposition as if 'Afrasia' is a single cultural area. In fact they range from extremely old living cultures like Hindu India, an equally old culture which has recently cut its own roots like China, a very old civilization which has no more than archaeological interest in its past now having yielded place to a different culture twelve centuries ago like Egypt, and a large number of subSahara African states with no past culture comparable to that of any of the countries mentioned above.

13. *Secularism and Social Control in the West*, p. 42, published by the Indian Law Institute (1965).



social life determined and identified by the ideals, wishes and reactions of the masses in the affected society who instinctively distinguish between the social and the religious. Marriage, e.g., tends to become a religious function if it is a sacrament and is performed to the accompaniment of religious rituals but can be merely social if it is a simple violable contract with no other than legal consequences for such violation or is merely a natural and syndyasmian arrangement. Bathing can be a hygienic exercise or a process of ritual purification, etc. To the Hindu (especially Brahmin) even dining begins and ends with ritual chanting of mantras. To claim that many of these practices are in virtual desuetude will become meaningful only if the attitude of mind governing this social behaviour also basically changes. There is no aspect of a Hindu's life which can be altered without also affecting his religion. Separation of church (i.e., religion) and state (i.e., government) is an idea which cannot apply to the Hindu society; and the workaday life of the common man, in which neither church nor state played a direct and decisive role cannot be split into the religious and the political; life is so thoroughly integrated for him. There was never any conflict between church and state, religion and politics in Hinduism, i.e., theoretically stated. The modern sovereign state is a novel and alien concept recently introduced to Hinduism, so that there is little substance in talking about separating the state from the church in the Hindu context.

Secularism is a philosophy which guides social control of groups and individuals, even in their religious beliefs and activities. The idea of a secular state cannot exist apart from the concept of Austinian sovereignty wherein the claims of plural groups are subordinated to the power of the state. In traditional Hinduism, there was no question of 'the wall of separation' because religious and secular interests were subject to the master concept of 'Dharma'. So the secular state is a novelty in the context of Hinduism. It is perhaps in this sense unintended by Prof. Blackshield that social reform in the Hindu cultural area will also become religious reform unless it relates to the most superficial and peripheral aspects of Hindu life.

David Martin, of the London School of Economics and Political Science, says<sup>14</sup> that a strict separation ideologically between the

14. *Towards Eliminating the Concept of Secularization*, published by J. Gould (ed.) in *Penguin Survey of the Social Sciences* (1965).

secular and the religious is not possible and is historically wrong — all religious systems tending to deteriorate at times to secular levels in varying degrees, there cannot be such a clear cut process as secularization, which according to him, is but a proselytising slogan invented by anti-religionists. There is some truth in this; and it has been well stated by the critics of Dr. Smith. The belief regarding the virtues of secularism 'proceeds from a competing system of ultimate convictions'; the secular state, which interferes in religion, wishes to 'educate and enlighten' on the ground that 'it is a superior view of the world'.

According to Mr. V. P. Luther a the concept of secularism is based on the strict principle of separation of state and church.<sup>15</sup> He insists both that in a genuinely secular state, the law should not carry its prohibition of caste discrimination into the pre-emptively religious sphere of admission to worship in temples, and that the Temple Entry Authorisation Acts, which have done precisely this, are therefore major proof of his thesis that 'India does not conform to the concept of the secular state'. Dr. Smith disagrees<sup>16</sup> with Mr. Luther's general conclusion that India 'is not and cannot be a secular state' on the ground that he proceeds from too narrow a definition of secular state;<sup>17</sup> and that it takes too static a view of Hindu religion. But Dr. Smith's disagreement is based on a distant view of Hinduism. It must be stated at once that if Hinduism is altered at levels of caste, family and belief in Karma and rebirth, that very social system will break. It is not true that Hinduism cannot or will not change; but it is true that if Hinduism is altered to the extent to which the secularists of India want, it will cease to exist, for these alterations (called reforms) will not merely cut and prune but lay the axe at its root.

Separation should normally mean mutual non-interference by religion and state; but secularism insists that while reasonably under some pretext or other it will interfere in the religious system, secular life should be absolutely religion free. A difficult problem in this context is bound to arise and it has been well posed by

15. C. S. S. I., pp. 18-20.

16. I. S. S., f.n. 19.

17. i.e., according to Dr. Smith, Mr. Luther thinks that the separation idea is the dominant part in the definition, and leaves out the other two proposed by him.

Dr. Smith. "One worshipper offers flowers and fruit to the image, another presents a slaughtered fowl because he believes it is more pleasing to the deity. What right has the state to forbid the latter act of worship when it does not endanger public order, morality or health?"<sup>18</sup>

If it is suggested that killing of animals and birds is prohibited by statute<sup>19</sup> on humanitarian grounds it will be necessary to know why non-vegetarianism and killing of animals for other purposes is not prohibited. If sacrifice of animals as a mode of worship in temples is abolished by statute, it is clearly to achieve a reformation of Hindu religion; but how can a secular state be interested in such a proceeding?

The definition of secularism by a secularist will be as subjective as one by a religionist. Dr. Smith who is a good secularist naturally gives secularism a western bias in imagining that Hinduism will not suffer greatly by the zeal of a secular state. Prof. Marc Galanter thinks that "Dr. Smith's critique of Indian practice and his prescriptions for Indian progress are unconvincing at crucial points and that this is due to inadequacies in the theory of the secular state".<sup>20</sup> He says that "the notion of secularism needs reformulation if it is to serve as a useful descriptive category or as an ideal of more than parochial appeal."

The secular state holds the non-religious attitude as superior to the religious and at best tolerates it as it is not enthusiastic about it. Health, sanitation, secular learning etc., are of greater significance to that state than religious practices: this is evident as religious practice is subject to some basic secular requirements being treated as inviolable, like public order, morality, health etc. In such a case when the secular is not divorced from but is stood above the religious, the former not merely supplements the religious but supplants it; it becomes truly Machiavellian, for it achieves the subordination of the non-secular to the secular. The process of emancipation of politics from religious considerations in a dominantly religious society necessarily denigrates religion on the way. In a pluralist society, like the Hindu, in which religious

18. I. S. S., p. 237.

19. "An Act to prohibit the sacrifice of animals and birds in or in the precincts of Hindu temples in the State of Madras" (1950).

20. "Secularism: East and West" in C. S. S. H., p. 134.

attitudes are dominant, if the sovereign state assumes a position superior to that of religious associations, the secular concept not only subordinates the religious to the political but destroys the basic assumptions of the culture of that society.

The objections of the traditional Hindu society to secularism are many and basic. Rationalism is a hallmark of secularism; but it can provide no master-key for the solution of the mystery of 'being' or 'becoming' or the sense behind cause and effect. It is different from the non-rational, i.e., the mysterious which has its own way of providing insights into the meaning of the ultimate at either end of the cosmic scale. But whether the rational and the mysterious are contradictory, complementary or merely different, it is undeniable that the effect of the one cannot be produced by the other; e.g., faith in rationalism is also faith in certain social values amenable to reason; and faith in the mysterious, while suggesting a suspicion about the sufficiency of reason, involves faith in certain non-rational social values. The different values are so much identified with the respective faiths that the chances of one set of values being influenced by the unrelated faith are very remote.

It is true that secularism is primarily concerned with the material well-being of man. The change of a tribal, rural, agricultural society into an industrialised, national society involves much that tradition cannot normally stomach. But Prof. Kingsley Davis says, "One trait of Hinduism that presumably permits, if it does not favour, economic change is its syncretistic, non-dogmatic and rather tolerant character. Being so diverse it has no bitter sectarian animosity, no objection to doctrinal non-conformity.<sup>21</sup> This tolerance, however, does not extend so fully to social behaviour. While Hinduism often called a social system rather than simply a religion, gives absolute liberty in the world of thought, it enjoins a strict code of practice."<sup>22</sup> Toleration however, is realised in India in a variety of ways and under diverse circumstances. All authority in Hindu India assumes, and is deemed to be within its rights in, doing so by subjects of authority, the role of Providence in different degrees of eminence and potency; and any one believing that it could be altered or defied is in a paradise of his own making and unrelated to the realities of the Hindu world.

21. But it has objection to practical non-conformity.

22. *T. M.*, p. 56.

Wisdom in that context consists in enduring what cannot be cured and not in persisting in devising endless cures. This leads to tolerance. Hindu tolerance again is the natural consequence of the objection to controversy. Science and reason-oriented cultures delight in controversy while the ante-scientific, non-rational person is fascinated by 'consensus' and turns anti-scientific and fights with all the energy of the primitive. So the tolerance which is non-controversy will yield place to fanatic resistance when controversy is forced on it. In the case of Hinduism, though it is ante-scientific it is not primitive in any other sense and so has a larger armoury to draw from in its struggle.<sup>23</sup>

In India it is not 'religion vs. secularism' but 'indifference to secular values (or even religious values for the matter of that) vs. secularism' that characterises the social attitude; in the West it is 'religion vs. secularism' in communist countries where secularism means materialism whose goal is to add to physical comfort and personal security and not necessarily 'happiness' in its wider connotation; or it is 'religion vs. secularism' in the sense of 'pre-industrial revolution religious values vs. post-industrial revolution values'; hence the possibility of a schism in the western camp itself, where both parties are technologically advanced and science-oriented but with a different emphasis and approach to the philosophy of religion and where to one group religion is still a bundle of Christian values while to the other materialism itself as embodied in the communist dogma is religion. These two 'religions' are antipathetic and hence the schism.

But the Hindu society which is the third category is integrated under the umbrella of Dharma which does not permit of a schism between the secular and the religious. This is why the basic assumption of certain scholars regarding the theory of separateness becomes irrelevant to the Hindu situation.

Concern in secular affairs can be evinced by a people only if they believe in their bones, and not merely formally and in set and fashionable foreign terms, that purely human arrangements and endeavours can succeed and whether they succeed or not that such efforts are worthy and desirable; but the great pervasive and

23. Secularism and science are related, for both believe only in the validity of verifiable phenomena; hence secularism is popular among those who are enthusiastic about the scientific attitude of mind etc.

enduring faith in fate<sup>24</sup> cancels the possibility of such faith in secularism. The jungle or chaos, i.e., the Hindu secular world (wherein by instinct things are left to fate) is so complicated a puzzle that reason and organization have little chance against it; this pre-existing condition nullifies secular effort and lack of such effort in its turn perpetuates the *status quo*. Numerous and expensive secular arrangements for ensuring future happiness for the entire community would have succeeded (when so many millions on millions of people have by any calculation a great stake in their success) if the people had believed in the efficacy of secular arrangements for human happiness. The suspicion that they do not so believe is proved by their non-participation; non-rejection or even non-opposition is no proof of willingness to positively contribute such effort. So the essentially secularist slogan of the way being discovered by the will is neatly countered by the religious faith in man's proposals being disposed of by God and implying the folly of human endeavour in the face of the possibility of different disposal by divine decree.

In India secularism is propagated as a public virtue by the post-Independence government whose secularist aims are embodied in the Constitution. But secularism as a philosophy of life is broader than these goals of a secular state. In the case of an individual, secularism can become a faith (i.e., the basis of a kind of belief distinct from traditional religious faith); but in the case of a state its objectives are, while keeping aloof from all religious practices within its territorial jurisdiction, to keep the balance even between them and not abolish religion and thereby manifest its anti-religious proclivities. But if it strives to promote religion, or tries to be concerned with it in any way, even that is unsecular and is to be objected to if the state wishes to be 'secular'. The individual within, on the other hand, is fully at liberty to practice, promote, propagate, publicise religion and proselytize without of course violating the general law of the land.

Secularism bases itself upon the clear-cut demarcation between faith based on authority and revelation, and knowledge based on experience and reason. The secular principle in the affairs of the state means the ancient contest between *imperium* and *sacerdotium*.

24. Karma is much more than fatalism and is almost untranslatable into any foreign idiom.

Further the medieval theological notion of the church being the exclusive guarantor of human welfare, has given way to the doctrine of the secular state's exclusive prerogative to define the spheres of the temporal and the spiritual.

So the doctrine of separation (i.e., of the state and the church) cannot be relevant to any great extent, to the Hindu context. If religion, education and law are to be separated from each other it will encounter the greatest difficulties with Hinduism for in historical Hinduism we find them closely interrelated if not actually identified, so that compulsory separation will end in their losing their traditional identity.

### 5. *Dr. Smith's Five Points*

In regard to the attitude of Hinduism to secularism, Dr. Smith lists four points favourable to the secular state and one against. The 'one' is 'caste system and Hindu Law': true. But in regard to the others, he says that for the Hindu, indifference to history would make political arrangements like the secular state more acceptable', and that 'History is metaphysically at a lower level of reality, and is ultimately not significant': true again.

But, in this context it will be fruitful to compare the Hindu view of secularism with the Marxist view and see what meaning their respective attitudes to history have *vis-a-vis* secularism. Wilfred Cantwell Smith says "For the Hindu ultimately history is not significant—for the Marxist it is all in all." This is a profoundly correct statement. The Hindus and the Marxists occupy the two most distant ends of the scale. It will be repaying to discover why the Hindu attitude to History is what it is. The Hindus to whom the impermanence of this world is the core truth (whether it is a Maya or near-Maya doctrine), had no history; for secular history can be but a sinful waste of time for them. But the Buddhists whose religion is also pessimistic and emphasises the need to find an answer to the ills of this world, dealt with a historical personality—the Buddha; they had a Sangha which had to maintain records for purposes of enlightening the ecclesiastical wing of their polity. From the 10th century onwards, the Hindus, when they too began establishing *mathas* on the pattern of the Buddha Sangha, began writing histories of a sort—the history of the apostolic succession, etc.,—on the Buddhist model. So when the Sangha idea was not known, the Hindus produced no history; ~~after~~ *the mathas*

came, their histories were inspired imitations of Buddhist historical effort.

But both were non-believers in serious secular history: the Buddhist, because of his lack of pre-occupation with God and His doings, was to that extent tied down to the felt miseries of a temporal world to obviate which moral codes were furnished; and being temporal to that extent, he developed the historical attitude. But the Hindu's attitude was one of extreme rejection of the temporal and so he was extremely anti-historical in his view of life.

The Marxist on the other hand, having rejected God and allied values, is at the opposite extreme and to him history is naturally all in all. The Marxist's anxiety to explain the temporal process is equalled by the Hindu's contempt for such anxiety. So the Hindu's lack of sympathy for the secular will be equalled only by the Marxist's total addiction to the historical and secular.<sup>25</sup>

Dr. Smith's view that the Hindu's indifference to history would make political arrangements like the secular state more acceptable, needs correction, because this indifference will lead to a coldness on the Hindu's part to any temporal political arrangement including the secular state; if the secular state survives in the Hindu context, it will be in spite of him. Inasmuch as he is indifferent to any political arrangement, secularism is not likely to be more acceptable to him than any other. Historically he is known to have lived in states with deeply religious bias and commitments and there is no certain proof that he is happier in the secular state<sup>26</sup> than he was under the Asokan (Buddhist) or Chola (Saivite) umbrella.<sup>27</sup>

25. *I. S. S.*, p. 40.

26. Which often interferes in his religious beliefs and practices and tries to regulate his conscience by legislation.

27. Dr. Smith's conclusion that the Hindu view of History is conducive to the development of a secular state is a rather naive position to take; it is necessary to note that the possibility of a secular state in the Hindu context arises because of the Hindu's indifference to the state in general. This indifference cannot be equal to conscious, willing, desired acceptance of the secularist ideal even as the same indifference to the nature of the state makes a Hindu live more or less as well under a despotic government as under a democratic government. As S. J. Samartha puts it: "In the classical Hindu view history is not significant, because it is swallowed up in the vastness of the cosmic process". *The Hindu view of History — classical and modern*, p. 7.



Dr. Smith goes on to say that "the Hindu's attitude towards other religions", which according to him is tolerant "is favourable to the growth of secularism. An attitude of tolerance is important in developing the secular state." The Hindu's tolerance which is often really indifference means that he will tolerate irreligion, non-religion, different religions, etc., with equal disdain. But the promoters of a secular state in the Hindu context cannot be tolerant and are not known to have been; for Hindu institutions and beliefs are the favourite targets of the secularist's attention.

Then Dr. Smith says that the absence of an ecclesiastical organization among the Hindus facilitates secularism. The well organized church like the Papal church has not prevented the evolution of the secular states in the West. In India it is the very absence of a church, i.e., the inability to identify the source of resistance to secularism, that inhibits secularism. Dr. Smith complains that "Hinduism's lack of organization renders it largely incapable of effecting internal reforms, however badly they are needed." But 'badly needed'—from whose point of view?

"The state has thus been pressed into service as the agency of religious reform, and its efforts to legislate various reforms of Hindu religious practice have to some extent compromised the principle of separation of state and religion.<sup>28</sup> . . . On balance, however, this characteristic (i.e., that of interference in religion) is much more an asset than a liability for the secular state."<sup>29</sup>

Dr. Smith also says that the separation of state and church is already complete in Hinduism, because the different functions of state and church are performed by separate castes.<sup>30</sup> But it is clear that there was no separation between church and state in Hindu India. The distinction between Kshatriya and Brahmin is not similar to the difference between state and Church. Brahmin and Kshatriya carry out their respective duties under the common protection and justification of dharma.

28. It is really the disturbance of traditional society by the western educated elite who like the English utilitarians feel that their notion of right and wrong is absolutely valid and can be justifiably imposed on society basing its culture on different values, by employing the coercive process of the state.

29. One fails to see how; if secularism can survive only by continuously behaving in a non-secular manner how it becomes an asset to secularity passes one's comprehension.

30. Really theoretically separate varnas: the Kshatriyas and the Brahmanas.

Of course Dr. Smith is perfectly right in treating the caste system and the nature of the Hindu Law as serious obstacles to the emergence of a secular state.

In fact, in regard to all the five points, Dr. Smith should have noted 'unfavourable' to secularism. He mistakes lack of organized effort to resist the secular state as willing acquiescence; it is not so. The effectiveness of the secular state is nullified by quiet non-secular behaviour on the part of the people and attaching no importance to the nature of the state so long as the state itself is of no ultimate moment to them. This attitude while enabling the secular state to exist and operate, also means that it will not enthusiastically support that state by continuously providing the personnel competent to run that state. A people who, according to a Tamil proverb, do not mind even the demon ruling them, are not likely to be agitated by the prospect of secularism; for if it can survive the demon, it can survive the secular state, too.

#### 6. *The ultima thule of Hindu hope*

The ultimate aim of all schools of philosophy in India is the practical one of *moksha* (liberation) which is the very antithesis of secularism which means involvement in the temporal. Even the Charvaka is interested not in secular theory, but in a life of material enjoyment, since he holds that the world is conducive to that kind of life and no other.

"All the schools which fall within the elastic framework of Hinduism, Buddhism and Jainism accept some basic concepts, particularly those of Karma and rebirth, as the means by which the moral order of the universe works itself out in the life of man".<sup>31</sup> This means there was no secular philosophy as such developed by the Hindu at any time before even as protestant dogma. In Hinduism *Nāna*, i.e., true knowledge, is spiritual and not merely temporal and materialistic; and so how can a secular state avoid denying the true knowledge to the Hindu, for if it cooperates in the acquisition of such knowledge it will have to participate in the non-secular arrangements of traditional society. In a society in which even begetting a son is, according to Dharma, a spiritual act, all secular propaganda re: birth-control motivated by economic and social welfare becomes irreligious. A functional division in society easily classifiable into religious and non-religious

31. Prof. K. A. Nilakanta Sastri: *Development of Religion in South India*, p. 80.

can lead to the identification of certain areas of social activity as strictly secular and thus bring about a divorce between secular and religious. But it just cannot happen in the Hindu society. It is highly objectionable to redefine Hinduism newly for the purpose of proving that the process is not only tenable but historically a congenial necessity.

### 7. *Ecology and geography in relation to Hinduism*

The doctrine of Karma has direct impact on the human mind, weaning it from self-confidence in regard to secular effort; "the notions of cyclical time and cosmic causation tend to relate man to a cosmology of such vast dimensions in time and space that they can only increase the feeling of human helplessness in the face of nature by reducing man's confidence in his own power... under these circumstances, acceptance and obedience become the only meaningful and appropriate attitude toward life. Karma and the iron law of retribution in effect deny that history, social reform and economic development are essentially matters of our own choice and depend upon human will and social action".<sup>32</sup>

Hindu culture is largely the product of Indian geography and climate. The monsoons, whether punctual or not, whether providing rain and the resulting prosperity or draught and the consequent poverty, always remind the people of a Karma benign or malign as the case may be—a supernatural check on human conceit, now as ever before. The famines seemed to be so inevitable and invincible and the people felt so completely helpless in its presence that the idea of fate, became an obsession with them. The vagaries of the monsoons were the same as the whims of fate; and human effort was not likely to alter them. Prof. Huntington's thesis that the influence of geography, climate and other aspects of natural environment profoundly affect character of races is fundamentally true and is not altered by the consideration mentioned by A. C. Bouquet.<sup>33</sup>

"It is true that a steamy climate and pressure of population have something to do with it, but climate as we now know, is not a fixed and unalterable thing, not even at the Poles. We must, I think, give up the idea that a world-renouncing pessimism is likely to be confined to the Indian peninsula". Even so, he pro-

32. Dr. Kapp: *Hindu Culture and Economic Development*, pp. 41, 42. (hereafter referred to as H. C. E. D.)

33. *Man and Deity*, p. 176.

ceeds to conclude that "the general metaphysical pessimism is the fundamental idea of Hindu religion". But what is overlooked in this study of ecology is that character of races once formed by climatological and other environmental factors becomes a more or less permanent feature, and any modern technological devices to condition and control those forces will be of little avail. In the case of Hindu India, the Indian summer inhibited exertion and debilitated the body and the mind to an extraordinary degree. Patience, endurance, and indifference, were the qualities required to counter its oppression; lethargy and resignation to an unkind fate were the Hindu's negative response to this challenge of nature. The true adventurer, the mountain bred Babur in the 16th century, or the European adventurers later were unwilling to adopt India as a second home. Whoever like the Turk, the Afghan, or the Moghul decided to come and settle down in Hindustan was absolutely tamed, and made to participate in the Hindu's ecological response system; so that he in his turn was soon fit to be conquered by fresh hordes of barbarians from beyond the hills. The Hindus more than other culture groups inherited the full benefit of this characteristic; and throughout the history of India, the non-Hindus represented the adventurous element while the Hindus stood for the sedantary and the meditative qualities.<sup>34</sup> The familiar Tamil proverb 'he that sowed the seed will water the plant' indicates the state of mind anxious to avoid effort; this may indicate also faith in God but certainly it is not a secular frame of mind. Any one who had absolute faith in the *Almighty* was merely to keep quiet and automatically the Creator will start bestirring himself on behalf of the inactive creature. In fact a certain school of Hindu religionists decried the craze for activity and warmly praised absolute quietude. Practising effortlessness in a professional way with a whole social philosophy to support it is an occupation unacceptable to those who feel that idle hands are likely to be requisitioned by the devil. And it is necessary to save those hands from that undesirable prospect. Suspension of activity need not relate to the body alone, but can extend to the mind also. Constant iteration of the limitations of reason is a good excuse for stopping thinking for oneself; when this is taken to the metaphysical level, intellectual inertia becomes respectable. The Hindu culture dominated by the attitude of an 'ultimate cynicism' originally bred by

34. It should not be imagined that any superiority of one attitude to life over another is suggested here.

natural environment subsequently became a permanent and compelling motive in the Hindu's behaviour in the secular sphere. The makers of India's economic and social policies today seem to be committed to a vast programme of reconstruction and to the combating of whatever stands in its way. To what extent the character of the race stands in the way has to be fully realised and the social cost involved in removing it calculated if such programmes are to succeed at all.

This kind of analysis of the social situation is usually countered by reference to the behaviour of the average Hindu in the office, the factory, the field or more generally in the street. It is said that in his quotidian doings a traditionally religion-oriented person prefers to rely more on negotiation than on prayer but this does not really mean that his cultural orientation has become secular. Secularism in its own right can be as respectable as any religion can be. And in its practical application less irritating to others. But its very negative attitude might provide religious enthusiasts with sufficient provocation, for it does not recognize the necessary validity of an exclusively religion-oriented culture. The vulgar may understand neither the religious nor the secular but will instinctively react according to their tradition bred in their bones, and by watching them one can realise the extent to which their culture is secular or not. The average Hindu who is not consciously educated into the acceptance or rejection of secular values may not also be consciously religious but once the full implications of thorough-going secularism are revealed to him, he will recoil from it and cling to his religion-oriented culture.<sup>35</sup>

#### 8. *Hazards, uncertainties and fate*

Secularism in the Indian context is a protest movement, directed against the evils of religious dogmatism and social iniquities measured by the norm of the secularist's notion of social values and ethics. Social wrongs and injustices<sup>36</sup> bred not only by western domination but also by local custom, brought to cognition by acquaintance with western history and secularist movements, naturally created similar impulses, too. But mere cognition was not enough to effect a transformation; organised effort was needed but was not forthcoming.

35. Unless of course the prospect of immediate and superior monetary benefits flowing from secularism can be brought home to him.

36. So called relatively to western values.

In a society in which nothing is predictable and nothing is based on secular expectation based on appropriate merit, but everything is explained only on the basis of a metaphysical ultimate, and avoidable frustrations are always justified with reference to an invisible law of moral inevitabilities, the secularist's aspirations will break on the rock of constantly experienced defeats.

### 9. Merit

Secularism brought with it a new definition of merit. In the native Hindu tradition merit was decided by 'status'; but now secular 'merit' is personal ability appropriate to the task to which the person is related. Once status is attained, it becomes spiritually sanctified and will defy secular criticism: secular merit, however cannot weigh with a community which considers greater efficacy of caste, communal, familial, social and other standards as basic postulate. If this norm is modified then the Hindu community is called upon to behave like modern western society a behaviour which will be incompatible with its very cultural foundations.

Secular 'merit' has been treated as 'ability and effort'. The Hindu ability is not a personal quality, but a social, caste, hereditary quality; it is not individual based but relative to status (either by birth or by artificial boosting); effort, however is largely cancelled by climate and a realization of its futility. Thus merit counts for less as a necessary factor in the activities of the Hindu society; its incidental occurrence here and there does not seriously qualify the situation.

Faith in human effort often leads to frustration, for 'to err is human' and it is impossible to have the same faith in human infallibility as in divine and so resignation to one's lot will not follow failure known to be the result of human folly and not divine will. So secularism increases mental agony and misery which the Karma doctrine of the Hindus helps to assuage. "As the religious and ethical reflections upon the world were increasingly rationalised and primitive and magical notions were eliminated, the theodicy of suffering encountered increasing difficulties. Individually, 'undeserving' woe was all-too frequent; not 'good' but 'bad' men succeeded".<sup>37</sup> If the Hindu society is greatly secularised, it is a safe prediction that the suicide rate in that society will sharply rise.

37. Weber: *Essays in Sociology*, p. 275.

# SOCIAL MOBILITY IN SOUTH EAST ASIAN COUNTRIES

By

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(This paper, presented at the seminar on India and South-East Asia conducted by the Indian Council for Cultural Relations, New Delhi, Feb. 2 to 8, 1966, is published in advance here with the permission of the author. It points out the trends in social stratification in general in South-East Asia in recent times and examines the difficulties in achieving social mobility in their efforts to move from a feudal agrarian complex to a democratic society—Ed.)

Two great movements have vitally affected the social life of the South East Asian countries in the last two decades: Political independence and economic development.

Though most of these countries had well organised States for several centuries, still they were the victims of the West European colonial powers because of the lack of the sense of national solidarity among the people. So, for centuries the countries of this region have been colonies of the West European countries. This in general led to a change in social stratification. The rulers, the Colonial powers, became the upper strata and the rest of the population became the lower strata. Even the rulers and the members of the aristocracies in these countries were made to feel that they were members of an inferior race.

Gradually the exigencies of administration made the Colonial powers to introduce the Western system of education, so that they could recruit personnel for the administrative services. This brought forth the emergence of a middle class, though it was spread out in the district headquarters. The Colonial economy also required the help of the local businessmen to do their work efficiently. This led to the emergence of another strand of the middle class consisting of tradesmen. With the introduction of modern means of transport and communication a few persons had to be recruited and given special training. These technical people constituted the third strand of emergent middle class in these

countries. Finally with the introduction of the Legal system based on the Western model, the lawyer group came into being, which could interpret the modern laws to the colonial societies and ensure their legal rights.

Thus we may assert that the Colonial system itself, due to its own requirements, led to the emergence of a middle class in the countries of this region. But these groups are not comparable to the middle classes which emerged in Western Europe with Renaissance, Reformation and Industrial Revolution, since they were eager to get the patronage of rulers in order to improve their prospects unlike the middle classes of the Western Europe which emerged as a revolt against the feudal, the clerical and the monarchical institutions in the countries of Western Europe.

It may be stated that a genuine middle class really started taking shape when the countries of this region became aware of the social and economic disadvantages of Imperialism and so built up national movements in order to free themselves from the Colonial positions and achieve national liberation.

Thus in a broad way we could say that the social stratification of the countries of this region has shown two trends, the first a submissive, job-seeking, middle class during the hey-day of the Colonial power and in the later part of the Colonial era, the genuine self-assertive and radical middle class eager to drive out the foreign conquerors in order to establish independent governments in the respective countries.

All the ex-colonial countries in the region as well as Thailand, which was free from Colonialism, are now trying to move from a feudal agrarian complex to a democratic society. But this movement has to overcome a number of obstacles. Every country in this region, from Pakistan to Philippines, has the problem of diverse ethnic, religious and linguistic groups. The minority groups in each country have very great difficulties to achieve social mobility. There is also the fundamental problem of the rural-urban differences. In countries like Nepal, Malaysia and Philippines, to mention a few countries, the rural people find it extremely hard to move out of their relatively closed societies. The only way out for the ambitious person is to migrate to the cities. On the other hand, in a country like India, universal franchise has now made the rural groups as powerful, if not more powerful than the urban



groups. One of the significant features of post-independence era is the increase in the number of Secondary schools and colleges in the rural areas in India. So the rural boy or girl has now got the advantage of obtaining higher education in an institution within a few miles from his village. In contrast we may mention, by way of illustration, Malaysia, where there are two systems of education that are prevalent. Eighty percent of the population live in villages where there is only provision for Elementary education through Malay language. This qualification is hardly sufficient to enable a person to move up in the social scale since even a junior administrative as well as technical post requires secondary education with English as medium, which is available only in towns and cities. We might also in passing observe the difficulties of the scheduled castes in India, who live in villages, where the society is relatively more closed than open. So the people of these sections have to struggle greatly to improve their prospects, unless they come into urban areas, where the obstacles for social mobility are fewer. In the artisan castes of the village young men who go to schools find it hard to give up the traditional occupation, since the opinion in the village is strongly against it. Often they have to incur the displeasure of the parents as well as the village elders when they decide to move out to the city in quest of white collar jobs. This leads us to a consideration of the other type of difficulty which the people of the lower classes, in all these various countries, have to overcome in order to improve their social status, viz., obscurantist forces within our country. In all these countries religion plays a very important part. It might be said that even in a country like India, with a deliberate policy of secularism since independence, the religious groups with the traditional opinion regarding social prestige are very strong. There is for example the problem of respect for age. Social mobility is hardly possible in a country which has tremendous respect for age, which has nothing to do either with achievement or personal accomplishment. There is also the problem of the emphasis on virtue, charitableness and service to other people. Though all these ideals are very noble, social status should not be linked up with these characteristics in the sense that high importance is given to a careful study of the flaws in the character of an individual which excludes or even denigrates the achievements and accomplishments of an individual. There is also the problem of caste, particularly in India, Nepal and Ceylon. While it is true

that a number of changes have taken place in the functioning of the caste system in the last few decades because of the forces of nationalism, democracy and industrialisation, still in the rural areas and small towns, caste is a serious obstacle to social mobility. We might refer in passing to one important phenomenon, within the last couple of generations, particularly in India, viz., the superimposition of the class system within the caste system. This may be observed particularly in the field of marriage and also in some other fields of social relations. Though a man wants a marriage alliance within the caste, he is on the alert to see that the other family is more or less of the same social status. He is not very happy when relatives of inferior status come to his house as guests, though on occasions of marriage and such other religious functions he will invite the caste folk in the neighbourhood irrespective of their social prestige.

However, all these obstacles are being overcome through the channel of education and by qualifying oneself for a profession or by entering the administrative service. In other words the individual's motivation to qualify himself and to exert in order to improve his social status is now a very important aspect in all these various countries. Added to this is the new value which has been shaping all these social systems viz., a favourable view towards the efforts to achieve a higher status by man's own endeavour. The recent Tokyo seminar on 'Social Mobility in the East Asian countries' has arrived at the conclusion that in almost all the countries of the region, education and income have brought upward social mobility. However, in Nepal, e.g., the entry into a middle class depends not only on education but also on ownership of land. This is a big obstacle to the upward mobility of the land-less labourers in rural areas as well as workers in the urban areas. To take another illustration, being a member of the aristocratic families of Malaysia or Thailand is an automatic means of attaining social prestige. In Malaysia as well as in Thailand there are, as it were side by side, two kinds of elites, the traditional elites based on membership of aristocratic and bureaucratic families which are ethnically closed and the new elites which are open to education, wealth and high profession.

As pointed out above one general feature in all the countries of this region is the importance attached to the achievement of prestige through education and professional or administrative

occupation. In other words, the manufacturer and the merchant are not admired to the extent to which it is necessary for bringing about a steady, if not rapid, industrialisation. We may give as illustration, the situation in Malaysia and Thailand. In both these countries it is the Chinese population that is genuinely oriented to the economic field. However, as these are different ethnic groups there are almost two parallel societies operating in these countries. One wonders whether this is purely due to the ethnic reason. It looks as if in all these countries there is a contempt for the individual who improves his prestige through the accumulation of wealth. In Indian society we may give as an illustration some exception to this kind of attitude. In some of the Indian states e.g., in Gujarat and in Punjab, success in the economic field is highly respected. It looks as if the entrepreneurs have not come up in other parts of the country in a large number because of the social disvalue towards achieving prestige by improving one's wealth. At the same time it must be recognised that there is a large amount of jealousy which leads to constant stories of corruption against those who amass wealth. In other words, we can see here evidence of ambivalence towards wealth. It is wanted but not respected. This may be one of the important reasons which have inhibited rapid economic growth in the countries of this region.

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# SCIENCE IN A WORLD OF WIDENING HORIZONS

By

GLENN T. SEABORG

(Chairman of the U.S. Atomic Energy Commission)

(This article reproduced from *Unesco Features*, No. 476 of 2nd February, 1966 should interest the reader for the view that the author puts forth in defence of science in a world of widening horizons. He disagrees that science and technology are dehumanizing; on the other hand they promote social progress, human values and induce international co-operation. The great part which the U.N. and its organizations play in this noble work is rightly stressed—Ed.)

Review of the widening of our horizons over the past twenty years may leave us very impressed with our collective accomplishments. But the facts and figures alone do not tell the most important part of the story. Our scientific progress must not be considered apart from our social progress, nor our technology talked of in terms not relating to human values. Wherever we are headed on our new wide horizons, we are travelling there as the family of man. As such, what has this journey done for us? And what future does it hold?

Certainly while science has widened our horizons, it has brought us physically closer together. I believe it has done the same in spirit—engendering broader human co-operation and understanding.

Today, the sharing of scientific brain power is an important inducement towards international co-operation. It is a fact of 20th Century life, that, while nations may stress national sovereignties and avow national purposes, science has created a functional international society. It exists, and it works in spite of all who doubt it.

In many ways the physical scope of scientific investigation today transcends national boundaries. Global science demands global co-operation. The fields of Meteorology, Climatology, Oceanography and Geology, Astronomy and Space Exploration need as their laboratories all the earth's oceans, its lands, its

atmosphere and the boundless space of the universe. These world-straddling sciences have been responsible for a surprising degree of world-wide co-operation even among countries harbouring great political differences.

### *Global Civilization*

I think that all this has brought us face to face with the facts that we can no longer live in a world where only a small percentage of the people enjoy the benefits of 20th Century life. Each year brings us closer to the realization that it is a technical, social, political and moral necessity that we learn to live together in peace and understanding. We no longer are a world of local or regional civilizations which can flourish or wither away by themselves. Our civilization is now global and absolute, and the actions of each nation, and to some degree, of each individual, strongly affect our collective destiny.

There are many people who fear the current explosion of science and technology, who see in it a dehumanizing effort, who believe that it is running away with us and that we are becoming its slaves, instead of remaining its masters. I cannot agree with these thoughts.

A comparison of the conditions of people in any age with those of today will show that we are far better off. And I do not mean just in creature comforts, suffering less from disease, hunger and the whims of our environment. More of us share a larger, richer culture—one international in scope, containing a vast heritage from each other's lands.

If there is a certain framework of superficial conformity as a result of our methods of mass production, there is also within that framework a larger degree of freedom and individuality. Today we have more freedom of choice than any of our ancestors ever had. We have more freedom of expression. We have more freedom from ignorance, superstition and iron-clad-tradition, and as a result, more freedom to change—to control and direct our future, our creative evolution.

Most of us are aware of the massive challenges facing mankind today; environmental pollution, hunger, water shortages, the population explosion, the problems associated with urban growth, and, above all, that plague which mankind has not yet eliminated, the threat of war, compounded today by the overwhelming destructiveness of nuclear weapons.

*Meeting the Challenge*

Yet, I believe that none of these problems is insoluble if we face them without delay and work hard toward their solution. There is an enormous amount of national and international effort already going into the meeting of every one of these problems. Let me give a few random examples.

*Essential to the meeting of all the challenges ahead of us is education—education at all levels. A technologically developing world and an uneducated one are incompatible. Stating its support for the goal of universal education, Unesco's Advisory Committee on Science and Technology has said: "Governments of many developing countries must find the quickest formulae to teach children of largely illiterate people how to read and write and, at the same time, to train engineers and scholars drawn from among the same people. This is a phenomenon of the present century in which supersonic air craft will be used as a means of transportation, while inside these same countries, traffic is still carried on donkeys".*

In support of its strong belief in the importance of education, Unesco has just launched its Experimental World Literary Programme, which will also include the vocational and technical training of vast numbers of new illiterate workers.

The problem of hunger, still with us in so many areas of the world, is being attacked on an international scale by the work of many UN organizations. Under the leadership of the UN's Food and Agriculture Organization, a "Freedom from Hunger Campaign" has been launched which involves over 80 countries working with Unesco, Unicef, the World Health Organization, the International Atomic Energy Agency, the International Labour Organization and the World Meteorological Organization. This formidable combination of international scientific and educational groups is exploring every natural, technological, economic and social means of providing basic food staples for all human beings everywhere.

This year—1966—has been designated "International Rice Year" in an FAO drive "to focus world attention on the role that rice could play in furthering the aims of the Freedom from Hunger Campaign; and to improve international understanding of the rice economy."

Related to the solving of the world's water problems far more than a year has been designated. Under the sponsorship of Unesco, FAO and the World Meteorological Organization, an "International Hydrological Decade" has been proclaimed, during which a massive programme will be undertaken to find ways of averting the water crisis that so many nations face. During the IHD, a sustained and co-ordinated programme of scientific research will be carried on to find out, among many other things, where the sources of fresh water lie, how we can recover them, what the best methods are for desalting water, what can be done to salvage the water that evaporates or runs into the sea—and what all of these operations will cost. With all this knowledge, it is believed we can make substantial progress in solving our water problems for many decades.

#### *International Safeguards:*

Finally, I call your attention to the work of the International Atomic Energy Agency which is not only making an important contribution to the world's efforts in developing the many peaceful benefits of nuclear energy, but is also playing a leading role in seeing that the atom remains peaceful, in controlling the proliferation of nuclear weapons. This organization, with its 95 member nations, oversees and administers an international "safeguards" system, a system of inspection and control designed to assure that the nuclear materials, facilities and technology furnished for peaceful uses are not diverted to military applications. Right now—today—the IAEA "safeguards" inspection system is at work. It is the first programme of international inspection in the arms limitation field to be put into operation and it is operating with the blessing and encouragement of both the United States and the Soviet Union.

We look to the IAEA, to Unesco and to all the organizations of the UN to help us achieve world peace—true peace, not just stalemates of political and military power, but lasting peace based on reason and understanding, on world stability, and on the well-being of all men sharing a newly created abundance on this earth.

## SECTION II : REPORTS OF SEMINARS

The Institute of Traditional Cultures held a Seminar on "The Omnigerent Modern State—An Economist's protest", on 25th October, 1965, in the University Buildings. The following is a report of the Seminar:

### PRESENT

#### *Director:*

Prof. K. A. Nilakanta Sastri, M.A.

#### *Leader:*

Dr. V. Shanmugasundaram, B.A. (Hons.), (Econ.), M.A. (Pol. Sc.), M.Litt., Ph.D.

#### *Participants:*

Sri P. L. Andiappan, M.A., Research Scholar, Department of Economics, University of Madras, Madras-5.

Sri P. N. Appuswami, B.A., B.L., Advocate, 24, II Main Road, Gandhinagar, Madras-20.

Dr. C. Arunachala Perumal, Reader in Politics and Public Administration, University of Madras, Madras-5.

Sri D. Chellappa, M.A., Research Fellow, Department of Economics, University of Madras, Madras-5.

Fr. A. Devasia, S.J., Professor of Economics, Loyola College, Madras-34.

Sri M. S. Gopalakrishnan, M.A., M.Litt., Head of the Department of Anthropology, University of Madras, Madras-5.

Sri S. Govindaswami, B.A., B.L., District Magistrate, (Retd.), 13, Besant Road, Madras-14.



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Dr. (Mrs.) Thamrajakshi, M.A., M.Litt., Ph.D., Dipl. in Stat., Lecturer in Economics, University of Madras, Madras-5.

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Welcoming the invitees to the Seminar the Director said:

Friends, You are no stranger to the seminars which the Institute has been conducting from a long time. I am greatly indebted to Dr. V. Shanmugasundaram for having consented to lead this

seminar. A synopsis of the subject of the seminar has been circulated to you and he will now deal with it at full length. I am sure you will take part in the discussions that will follow and make this seminar fruitful and instructive. I now request Prof. Shanmugasundaram to lead the seminar.

# THE OMNIGERENT MODERN STATE: AN ECONOMIST'S PROTEST

"There is no new thing under the Sun".<sup>1</sup>

"Deliverance is not for me in renunciation.

I feel the embrace of freedom in a thousand bonds of delight".

R. Tagore, *Gitanjali* 73.

## I

I deeply appreciate the honour that the Institute of Traditional Cultures, a Unesco Centre at the University of Madras, has done me in giving this opportunity of presenting this paper. When the offer came to me, I wondered how little it is being realized that the cultural, social and other traditional values of the Orient have suffered in recent centuries after the advent of the Industrial Revolution and consequential enthronement of the State as the economic arbitrator. A fund of knowledge that has accumulated in the archives of many Universities bears out that notwithstanding the acceptance or rejection of the Marxian tenet of the materialist revolution, that tenet has left permanent marks on the face of the modern State. Since the publication of the Communist Manifesto in 1848 there was another seminal contribution of Karl Marx in the form of *Das Kapital*. These two writings have augmented the authority of the State by ideological doctrination, and led to its undue interference in all matters.

In the following sections, the different aims of the State in the course of its evolution, and some of the current conceptual fallacies in political economy are identified. This is perhaps a bold and provocative endeavour. To seek to suggest remedies for these

1. *Ecclesiastes*.

fallacies except in broad terms is to attempt too much in this single paper.

The concept of the State has changed with every turn in the fortunes of *homo sapiens*, in their primal, tribal, communal and social stages of evolution. In the recorded history of mankind, the State appears to have passed through varied shades of emphasis on its responsibilities and functions; and the historian's task of identifying comparable institutions of the society over time should particularly be confusing with reference to the concept of the State. From the time nationalism turned out as an adjunct of the concept of the State, however, one could perceive clearer and identifiable lines of comparison.

The nation State was held as the panacea for the war-ridden and troubled Europe of the days of Machiavelli. It now serves as a dominant force against imperialism in contemporary multi-racial, multi-religious and multi-lingual societies.

Notwithstanding the errands which this political contrivance known as the modern State has carried out its incidental and undesirable results have not been as widely perceived as one would wish. The gradual euthanasia of the cultural, religious and social values over the last one century has struck at the life-force of *homo sapien* evolution.

Socialism, it is said, is like a cap which everybody wears and hence has lost its shape. So is the shape of the State which has been pressed into service in diverse directions. It has lost its uniqueness of appeal, its passability and social acceptability with effectiveness in a specific direction. The Herculean strength which the modern State uses as a giant, and its implications seem to go unnoticed because modern science and social technology throw from time to time problems which are perennial as the solutions are ephemeral. And the modern State steps up its authority whenever the society is confounded by these phenomena.

For instance, since the Industrial Revolution the grip of Marxian materialism on the modern State has been tightened, and the philosophies which conflicted with it in earlier decades have also made strange compromises later on. From Marxism to Keynesianism, the economist notices milestones of ascendancy of the State over the pluralist institutions, like the Temple, the Church and the Mosque. If Marx made a frontal attack on these institutions, Keynes supplanted them by glorifying the economic objectives of

full employment or equality of wealth and income as paramount goals of society.

The infant science of economics which is hardly two centuries old has over-reached its malleability and prompted mono-material conditions of life and welfare for humanity, and has pressed into service the omniscient modern State for its objectives.

Terms like democracy, parliament, and freedom have all taken an economic colour to the detriment of cultural values and ideals of human life. A new theory of the State has to be expounded to house these economic claims in their due perspectives. The unwisdom of empowering the modern State to deliver more goods than could reasonably be expected from it, is due to political inexperience<sup>2</sup> and the lack of realization in the western world that there are important human values to mind besides the mere economics of bread and butter, and it is gratifying to observe that at least in some mature countries this is being realized and that the goal of economics is not mere acquisition of bread and butter but to ensure happiness in its various processes of production, distribution and consumption. However there are still many countries whose economic policies suffer from at least four outstanding fallacies. They are:

Firstly, on the one hand it is believed that the right to employ labour should be denied to individuals because it means labour exploitation; and on the other hand it is held that without the right to employ labour, productive mechanism cannot function with efficacy. These Marxian and anti-Marxian (also Pre Marxian) ideals of labour, do not seem to concede that every sensible human being does have the freedom to act either way, and reserve the method of self-employment, or subscribed employment if either method is not to his advantage. The main problem of employment in industrial nations is one of technology, material or human, and it could be grappled with by plural institutions, given the time to adjust among themselves.

Secondly, there is the belief that nature is niggardly, and the consequential scarcity of factors breeds the fear that at any time a good part of mankind would have to live in distress. So the benevolent monarch or the modern State should save this helpless

class of man. This has become almost a cliché. That scarcity of factors should in reality spur one to seek plural and competitive forces is apparent in the discussion *vide infra* on welfare economics versus positive economics.

Thirdly, the Malthusian ghost is mistaken to be a real and living institution. The assumptions regarding the declining fertility of the soil, and the hazards to migration of capital and labour are, even if remembered, apt to be ignored. And the modern State is called in to halt population increase so that the food problem is solved. This is like the role of a medical man called in to extinguish lives or to prevent the emergence of healthy beings so as to prove his skill.

The fourth fallacy is the assumption that employment by State is equivalent to economic prosperity. But this need not be so for it is possible that employment by State in some cases may be absolutely unproductive and add nothing to national income. Thus in a democratic state, the state is empowered beyond measure on account of the assumption of these fallacies as facts.<sup>3</sup>

Full employment, price stability, reduction of taxes, and allied economic incentives are often promised during electoral battles. In effect, as was made clear by the recent British parliamentary elections which placed Harold Wilson as the Labour Prime Minister, the electoral economic promises do not mean much. The TSR-2 programme which was criticised earlier by Wilson as a wasteful feature of Public expenditure and an unsocialist appendage was not very much altered by him later as Prime Minister. The trade unions which expected wage gains from the programmes of socialist revision were silenced by George Brown's new economic plans which were inspired by Wilson's cabinet. And in respect of a socio-economic measure like liberalisation of immigration, the labour electoral policy was reversed within a few months of reaching office. The record of the Conservatives while in power before

3. Laski, Harold: *Reflections on the Revolutions of our Time* (London, 1943). In Chapter VIII, "Freedom in a Planned Economy" Harold Laski, admits some of the fallacies of economic assumptions, but his perspective is lost when he seems to discount the possibility of the abuse of authority by the State. I do see the three sources of economic power pointed out by Laski: but it is difficult to perceive any appraisal of the possibilities of abuse of State power in the tracts of Laski, because his philosophy excluded it.

Wilson, was also clear as to the fallacy of believing electoral economic promises.

The National State Health Service, could not be eliminated. Many schemes of public expenditure which the earlier labour government committed themselves to, were maintained. Thus it is apparent that the State as a taxing and spending body is an unalterable and self-perpetuating power centre, and the economic policies are more pleas in exculpation of its maintenance, than intended to serve the pure welfare interests of the community. Marionettes and wire pullers are active in both Government controlled, and free societies. But in the former, a single power-body reduces all the individuals to the status of marionettes, whereas in a free society a number of forces—pluralistic institutions—operate the strings, which make for balancing and counter-balancing of social, cultural, political and economic values.

The State by its policies of controls, restrictions and analogous means<sup>4</sup> creates conditions of scarcity which it uses as a plea for favouring the producers to raise prices.

The one-sided view of positive economists has led them to conjure up a world of misery if it is without the economic "choice maker" as if choice that is economic is the main issue of choice before the *homo sapiens*. From the status of a single decision maker, the State has now found ways of enthroning itself, as an omnipotent force, and as the central director of national economy. This tradition of economics is only one of the many possible traditions.

In contrast to this is welfare economics. The optimality of production and maximisation of welfare are feasible according to welfare economics without the irksomeness of controls and regulations. A section among welfare economists, who are a minority point out that the Walrasian cardinal failing, and along this line the failure of many positive economists is that they jump from incomplete premises to sweeping conclusions<sup>5</sup> of optimal produc-

4. Bastiat, Frederic: *Economic Sophisms*. Translated from the French, and Edited by Arthur Goddard (London, 1964), p. 9.

5. Little, I. M. D.: *A Critique of Welfare Economics* (Oxford, 1957); Myint, Hla: *Theories of Welfare Economics* (London, 1948), p. 199; Scitovsky, T: *Papers on Welfare and Growth* (London, 1964).

tion. They are satisfied with a very limited kind of optimum, but they did make others believe that their's was the whole universe of economic thought. This tradition is still heavy with many economists who do not realise that little attention was paid to the maximisation of satisfaction. The Benthamite policy of happiness received but little thought during a long century. Edgeworth in his expression of Benthamite hedonism called for nothing less than "the greatest possible sum total of pleasure summed through all time and over all sentience."<sup>6</sup> And even now many exponents of social justice argue against a competitive economy little realising that optimum welfare can be obtained under either static or dynamic welfare economic systems<sup>7</sup> based on free economic actions of societies. Being unfamiliar with relevant economic theories of production they rouse economic hopes in self-contradictory ways.

The abolition of Zamindari system was advocated in India to spite the landed class, during the national struggle in its later Gandhian phase by Nehru-type of leadership. They were obsessed with the large area over which Zamindars had control, and were eager to encourage landless peasants to lay claim to a share of Zamindari lands. There was no awareness of the entrepreneurial talents of Zamindars and the economics of scale, and the Zamindari were abolished. Later on, it was obvious that land management was difficult, talents for organization meagre, and this affected agricultural productivity. Again, redistribution of incomes was advocated; and realising that the inequalities of income tended to yield more saving and capital than conditions of equal property, the policy was allowed to lapse deliberately. It is such immature thinking that resulted in numerous provisions of the Indian Constitution<sup>8</sup> which affirmed the need for redistribution, and other forms of economic penetration by the State. Even granting that these economic changes will promote happiness without prejudice to social and cultural values the State need not be entrusted with this work for there are many other institutions with a good record to achieve this end.

6. Hutchinson, T. W., *Review of Economic Doctrines*, (Oxford, 1953), pp. 262 and later.

7. Reder, M. W., *Studies in Welfare Economics*, (London, 1947), p. 174.

8. Constitution of India, (1950, Part IV, Article 39, refers to State "Ownership and control of natural resources so as to serve the common good", and prevention of the concentration of wealth.

Historically, the economic calculus, in a crude form was used to support the doctrine of *laissez-faire*. Here was believed to be "perfect harmony of self interest and social morality."<sup>9</sup> *Laissez-faire*, therefore, could become a creed and "intervention immoral."<sup>10</sup> Despite the existence of monopoly and market imperfections it is now widely believed that the economic system for the most part tends towards a stable competitive equilibrium, exhibiting ideal properties of pure competition which are identical with optimum conditions of production and exchange. State Socialism, could therefore be challenged on the ground that it destroys "a rational economic system" wherein the optimum conditions can be fulfilled.<sup>11</sup>

Income distribution is an integral part of static welfare analysis, under the conditions of a free society. The claim that only a socialist economy can redistribute incomes to attain maximum social welfare is merely an emotional claim, or it is a committed view. An income distribution pattern determined by marginal productivities and by the price set-up resulting from marginal cost pricing could be ideal. Studies by Bergson, have shown clearly how the marginal cost rule (attributed by him to Marshall and Pigou), maximises income and welfare, under conditions of competition.<sup>12</sup> Little's conclusion is also that "any general charge of maldistribution of resources on the ground that competition is not perfect cannot be substantiated from the basis of welfare theory".<sup>13</sup> If the authority of Marshall and Pigou can be evoked for marginalism the support of Keynes could be claimed to emphasize that there is "no reason to suppose that the existing system seriously misemploys the factors of production in use."<sup>14</sup>

*Laissez-faire* is not dead, but modified. Static welfare theory is still being used to support *laissez-faire*. Many extol the beauties

9. Little, I. M. D., *A Critique of Welfare Economics*, (Oxford, 1957), p. 259.

10. *Ibid.*

11. Mises, F., *Collectivist Economic Planning*; F. A. Hayek (Ed.).

12. Bergson, A., "A Welfare Economics" in H. Ellis (Ed.). *A Survey of Contemporary Economics* (Philadelphia, 1950). Rs. 4.25.

13. Little, I. M. D., *A Critique of Welfare Economics*, (Oxford, 1957), p. 269.

14. Keynes, J. M., *The General Theory of Employment, Interest and Money*, (London, 1936), p. 379.



of *laissez-faire* to demonstrate the irrationality or stupidity of planning. Given that more or less full employment is possible by fiscal and financial policy, and given a suitable measure of income redistribution, it is claimed that the uninterrupted price-mechanism is pretty good at solving the economic problem. Planning will distort the allocation of resources in an irrational or uneconomic manner. "Under the regime of free competition, things tend by themselves towards an equilibrium corresponding to the maximum of effective utility".<sup>15</sup> The economic situation brought about by free competition would approximate that which would be obtained under the ideal conditions of pure competition. Similarly the allocation of resources and output under free competition would approximate to the perfect efficiency of pure competition.<sup>16</sup> Accepting the existing distribution of income as given without any discussion it can be proved that under given circumstances free competition realizes the maximum happiness of the community. Even if we connect economic theory with social analysis to comprehend reality,<sup>17</sup> the sum total of well-being could still be vastly augmented by a change of the present distribution of income.<sup>18</sup>

There are certain limits however to the optimality of pure competitive equilibrium. To the extent that there are commodities not produced under conditions of constant cost and to the extent that the cost conditions vary from constant cost and from one another to that extent uncontrolled competitive allocation of productive factors results in less satisfaction than the maximum obtainable from those factors.<sup>19</sup> But it should be noted that the imposition of restraints to remedy this position (this is called countervailing power<sup>20</sup> which holds in check private economic power) is likely to produce results identical with the "process of

15. Walras (Ed.), *Etudes d'Economie Politique Appliquées*, Leduc (1963), p. 476.

16. Scitovsky, T., *Welfare and Competition*, (London, 1952).

17. Stark, W., "Jeremy Bentham as an Economist", *Economic Journal*, December, 1946, p. 608.

18. Meriam, R. S., "Supply Curves and Satisfaction", *Quarterly Journal of Economics*, (1928, Vol. XLII).

19. Carty, P., *Economics: A Social Science*, (Sir William Meyer Endowment Lecturers), Uni. of Madras, p. 82.

20. Galbraith, J. K. *American Capitalism*, (Harvard, 1956), p. 111.

concentration which impaired or destroyed competition". Instead of correction of the body-economic, in competitive and welfare terms, which are not in essence conflicting, the addition to the powers of the State to interfere in many economic activities under the pretext of maximising economic welfare, is tantamount to endangering the prospects of economic welfare, in addition to threatening the political freedom and allied values.

The State as a political expression of power and coercion necessarily involves it in heavy defence expenditure. The richer a State is, the greater is such expenditure. It has been estimated that most modern and rich States spend as much as 5 to 10% of the gross national product as defence expenditure<sup>21</sup> and nearly 6 to 12% of the total population is employed for this purpose. The expenditure on cultural objectives is not more than 2% in the States which are rich. The percentage of cultural expenditure was deemed to be lower in rich states than in poor ones. Studies have confirmed that poor and less state-oriented societies have assigned 2 to 3% of gross national product to cultural activities. Incidentally it should be noted that all expenditure under the head "Culture" may not mean expenditure calculated to strengthen the human personality. Coercive and propagandist instructions could sometimes take shelter under this term. In the light of above facts it is wrong to argue that the State is a *coterie* of cultural affinities.

In a modern State one should expect the conditions for the flowering of personality. But, in the twentieth century most States have become more than a *Chengiz Khan* with the telegraph, and telephone lines. It speaks to 500 million voices on the radio. It overhears the conversation on the telephone. And by television it hypnotises the people. The forces at the command of the State, if not counter-balanced by public opinion, competitive institutions, functional bodies whose say in certain spheres should be supreme, are such that mainly in the guise of giving hopes of full employment or minimum wages or industrialisation, the State could supplant all the safeguards of freedom. To what lengths promise of economic liberalism would be extended by the use of seemingly innocuous terms, and simple policies, is apparent from the life of Mao Tse Tung. A decade before he became chairman of the first

21. *The Naval Review*, Vol. L. No. 1, January, 1962, pp. 16-17.

national communist-led government in China's history, he gained experience as the leader of the regional government in the north-west. His experience with rural egalitarianism and the primitive economy which included small scale private experience between 1936 and 1949, and his concept of the "mixed economy"<sup>22</sup> and of "new democracy" gave him the initial hold on the government of China. These concepts are now thrown away as useless lumber. Altogether, the state of affairs today is not much different from what it was in the days of Herbert Spencer who opposed even "State ordered drainage system".<sup>23</sup> Whether it is the individual who was apotheosized as in the days of Spencer or the State as in our time the result is almost the same.

Some critics of Hindu religion while conceding that plural institutions like the Hindu Temple did render good service in the past point out that as it does not adapt itself to modern exigencies it happens to be a source of impediment for economic prosperity. For example, they maintain that the traditional sacredness attached to the Hindu cow "is plainly contrary to economic interests"<sup>24</sup> but why should they not also realize that the traditional Hindu concept of respect for constituted authority and its extension in their advocacy of its entronement in our times is equally injurious to economic betterment. If it is true that caste based on occupational function is outmoded and that caste and other social institutions have perpetuated immobility of labour and skills no less true is the fact that the State to-day has manoeuvred to entrench itself in power by economic strategies. An increase in the power and authority of the State is no guarantee for remedying conditions of scarcity and consequential famines.<sup>25</sup> The truth of the matter is that a re-orientation of traditional

22. Cohen, A. A.: *The Communism of Mao Tse Tung*, (Chicago, 1965). Italics are mine. It is the same phrase which was popularised in India during the early years of the establishment of the Planning Commission of India.

23. Spencer, Herbert: *Man Versus State*, (London), 1884.

24. Lewis, W. A.: *The Theory of Economic Growth*, (London, 1965), p. 106.

25. The famines in India during the paternalistic days of British rule, and during planned years between 1950 and 1965 should be deemed as pieces of evidence against the functional authority of the State and its inability to redeem the economy from the acuteness of poverty of which indeed the famines are but manifestations.

Hinduism will be conducive to cultural, political and economic prosperity.

It is said that the mediaeval temple has few parallels in contemporary life as promoter of social wellbeing.<sup>26</sup> But is it possible to achieve that measure of social happiness in the twentieth century through the agency of the temple or the mosque or the Buddhist shrine?

It is argued that the State is the only or the prime agency which could accumulate capital and foster rapid economic development. But the fact that communities like those of the Jews in Europe, and certain classes of Indians like the Gujaratis, Mah-rattis and Chettians have become great agencies capable of capital accumulation and entrepreneurial talent, is not readily recognized or sufficiently studied.

Out of the concept of a 'natural order' grew the doctrine of *laissez-faire*. The Physiocrats like their utilitarian successors based their doctrines of free trade ultimately on the assertion that men try to serve their own interests.<sup>27</sup> It is still the true position. This general tendency of the individual to maximise his gains needs no State intervention in preference to his free initiative in a pluralistic society. Quesney gave this idea of hedonistic stimulus and it became important in economic theory. As long as no obstacles are created, everyone by acting selfishly, promotes the happiness of all. The principle of *laissez-faire* is not confined to economic policy. The ideal is held to be the 'state of justice'. "In its purest form, the theory demands (theory of classical value) *laissez-faire*, for it implies the view of the 'sacred' right of man to the fruits of his work".<sup>28</sup>

In one of the earlier seminars held under the auspices of the Institute of Traditional Cultures, Professor R. Balakrishna discussed<sup>29</sup> the impediments to economic progress emanating from

26. Sastri, K. A. N.: *A History of South India*, (London, 1958), p. 315.

27. Myrdal Gunner: *The Political Element in the Development of Economic Theory*. Translated from the German, by Paul Streeten, (London, 1963), p. 29.

28. *Ibid.*, p. 71.

29. Social Institutions Impeding Economic Growth: *Bulletin of the Institute of Traditional Cultures*, 1960, pp. 244-276.

social institutions. This paper could be read with the former paper, but with this difference that the State itself is treated here as an Institution, impeding cultural and social values. Excessive concentration of power as in the omnigerent modern State inhibits the initiative of the individual and tends to be a deterrant to growth. The State is becoming stronger and perhaps it will continue to become stronger still, but as an economist how can one rest without protesting against the attempts of the defenders of the modern omnigerent State which in its endeavours to assume unlimited powers in all directions is acting only in profound ignorance of facts.

*B. Krishna Rao:* By way of comment and appreciation of the Economist's protest by Prof. V. Shanmugasundaram, much can be said if the basic problems are clearly stated and the content of their occurrence clearly indicated. First, it will be noticed that there was a mention of the modern State and of the way it seems to affect the traditional oriental values. There is some doubt on the question whether the State has become such a masterful arbiter of society as appears to have been, now made out except in rare instances. The economist's protest in the first instance would make us think that the machinery of the State in many countries is not really equal to the problems met with. This however is a species of hypotheses which have to be tested by the facts from developing countries and from the records of planning in India and elsewhere.

It seems to be argued that only the State corrugated cultural, religious and social values; not the economic distress suffered by humanity; not the scarcity of food; nor famine; nor the absence of an integrated social communication. A pragmatic examination of the role of the State has been dealt with out of hand in the present discussion though there have been innuendoes and references to the struggles for power that take place among politicians, the promises in the course of those struggles, and the breach of promises after the capture of power by astute, ambitious and unscrupulous men. In all this flux some problems which can be analysed by social scientists can be highlighted. It is apparent that democratic elections may alter the strategies of economic expansion chosen in some countries; the election processes in other countries may strengthen the strategies. The problems of development in a democratic

frame-work indeed require a scientific analysis partly with a view to building up new structures or socio-economic organisations. The administration of economic policy is an issue that may be examined in relation to different environments by the social scientists.

A gigantic problem exists in securing equality in countries professing socialist tenets. In the context of a society which idealises Varnas and Ashramas, it would appear that it is social inequality not equality that seems to be posited as a condition necessary for successful work, and for raising the population beyond a merely material plane of existence. Egalitarianism requires profound analysis. When policy issues are not clearly separated from analytic issues the theory of the State as now discussed appears more concerned with the acts of Government chosen willy nilly than with the theoretical foundation of such activities. Remedial action too does not seem to have been argued either from viewpoints of the theory or the practices of the modern State. There is need for thinking beyond cliché-making as is well pointed out. It may now be stated that a widely felt need may be satisfied if the political preconditions for over-all central planning can be well defined by social scientists, in the context of a democratic philosophy. The modern State has supported vast expenditures to secure technical efficiency and financed flights to the moon. The point made in the seminar appears to centre round economic policy much more than any other issue. But there are political problems arising in the course of administering various types of economic policy, and there are economic policy problems resulting in political effects of various kinds.

In the study of economic organisation, it is essential to get to the moorings of market power and vested interests so that the analysis of State activities bearing on the origin, and the evolution of market power and vested interests can be treated both from analytical and historical viewpoints. If properly analysed the problems arising from vested interests in the society may offer insights worthy of great attention. The case for plural society with many institutions competing with the State can be viewed on the basis of a clear analysis of such of those interests in the society that press for sharing power and can give proof of their ability to promote welfare. It can be argued but only in the abstract that *the State should be one among many associations; in practical realms*

what are the institutions taking a share of power economic or social that can deliver the goods without making it worse for the individual? The problem for consideration may indeed be what societies are ripe for pluralism implying many sovereigns.

*A. Devasia, S. J.:* The learned speaker of today has, rightly warned us of the danger of ever-increasing power in the hands of the Government. We have to realise, at the same time, that the exigencies of our times call for greater involvement of the State in the economic, social and cultural life of the citizen—and to admit this, one need not be a Marxian, not even a Keynesian. The economic problems of today of industry, price structure, labour-management relations, etc.—are too complex and too vast to be settled without the intervention and guidance of State authority. Economics is too important to be left to economists. You need, more than ever before, the cooperation of the economist, the politician, the legislator and sociologist.

*M. S. Gopalakrishnan:* The State has no existence without the individual. We cannot talk any time of a separation between the individual and the State. So long as the individuals understand the meaning of the State and their inseparability from one another there is harmony. When the State becomes too powerful chaos is likely to set in. When the individuals become too irresponsible the State cannot but interfere. In the preservation of values, social, religious or cultural, and their transmission to succeeding generations, the State and all other institutions in the social, economic and religious life of man do matter much. Independence of one institution at the expense of another institution will not help in solving any problem pertaining to the life of man. Man's life is multi-dimensional and this cannot be equated with a specific stress only on one aspect, that is the economic aspect alone of his life. A new theory may emerge only when every individual realises that the State means to him his collective life and the State also sees that it does not interfere too much with the freedom of its constituents.

*S. Govindaswami:* Let me at the outset submit that I am not an academician, nor a student of economics. I am a stranger to the subject; and the synopsis distributed did not help me much in getting an insight into the subject of the seminar.

After listening intently to the leader's learned discourse, I gather that his point is that no State need annex more and more power for itself, and that, if it does, definitely, it would not be for the economic betterment of the public. In the few observations I shall make on that point, I wish to make it clear that I ignore the State Governments that we have in our country—they are like the old district boards with more extensive territorial/regional jurisdiction—and that I shall be referring only to the Union Government.

In recent world history, no expression has been more abused and exploited than 'equality'. It was a famous British economist who said that the State's business is only to afford equal opportunity to everybody, to become unequal. H.E. the Governor of Bihar, Sri Anantasayanam Iyengar, soon after his return from the USSR, said at a public meeting in this city, that there are 'Brahmins' in Russia, not of India, but a distinctive, much venerated, intellectual and knowledgeable class which has dedicated its life to intellectual pursuits only, and which even draws the highest salary in Russia. So, there is no place where all are, as a matter of fact, equal. Interested professional politicians make use of the expression to perpetuate their places of vantage in governments.

I cannot help making pointed reference to recent Indian history, in this connection. We have even been heterogeneous and incohesive; and that made it easy for the British trader easily to become the British Indian government. In the course of about half a century, the spirit of independence caught hold of our masses; and, when it became not worthwhile for the Britisher to continue in India, he dropped it like a hot potato and left. And, those that preferred politics as their profession, started exploitation of the situation. Could there be anything more unpatriotic than seeking rewards for one's struggle for his country's independence? And yet, that is what our politicians still ask for. Against Gandhiji's injunction to wind up the Congress party, the party was not only continued but took over the Government. And, having done that, they have been doing everything conceivable—good, indifferent and bad—to perpetuate the members of that party on the seat of Government. Having started with adult franchise for a people 75% of whom are illiterate and do not know what franchise is, vote-catching became the chief objective of the Congressmen. Being a democracy, they could not ban the communist party of India, although it was obvious that they were



the stooges of alien powers; and the communist leaders herē specialised in sweet and tempting offers of everything good to everybody. Effectively to countermand that, the Congress people started exercise in semantic sophistry to confuse and distract the ignorant, gullible masses of the country. "Democratic Socialism", "Socialistic pattern" etc., God knows what precisely these mean, were declared annually at the All-India Congress Sessions. And, verily, the Congress is well seated on power, so largely ensured for the Government of the State, under our Constitution. However, the result, as has been pointed out by the leader of this evening's seminar, is that as against better distribution of resources and wealth, they have got more concentrated in fewer hands now than before. The rate of *per capita* income has not increased as projected even if 'income' could mean prosperity. Our national indebtedness has become colossal. We are 'non-aligned'; and, in our current border troubles, we have indeed not a single friend among the bigger powers of the world. And, in spite of the enormity of the power-concentration in the hands of the government, because of the elbowing out of the country's interest by the Congress party's self-interest, the future looks bleak indeed! Some have started getting anxious that, again, our country might lose her independence. God forbid!

K. S. Ramaswami Sastri: It is true that "the concept of the State has changed with every turn in the fortunes of *Homo Sapiens* in their primal, tribal, communal and social stages in evolution." Modern political thought has emphasised the idea of the Nation-State as against the older concept of Imperialism. While accepting it we have to see that the Nation-State does not take to aggression *inter se* and mutual combativeness. Further, we must harmonise the political values of life with the social, cultural and spiritual values. Nationalism and Socialism are the dominant note in modern political life but they must not pass beyond their legitimate limits and must be harmonised with Internationalism and Spiritualism.

It is true that the modern State is all-powerful and the modern society has to bow to it. But the State must not use its power and strength in an improper and immoral way. As Shakespeare says in his drama *Measure for Measure*:

"Oh! it is excellent  
To have a giant's strength; but it is tyrannous  
To use it like a giant".

The State cannot claim to exist for itself and assert its power for its own sake. The real purpose of the State is the promotion of the welfare and prosperity of society as a whole. A purely political institution should not be allowed to enter into an alliance with a purely economic ideology and to dominate over social, cultural, ethical, and spiritual institutions. Democracy and Socialism and Democratic Socialism should be harmonised with cultural values and spiritual ideals.

We talk abundantly and eloquently and frequently about disarmament but national armaments are growing today faster than the disarmament talks. Ludendorf says well: "It is an old experience which is confirmed again and again that the more there is talk of disarmament the nearer the world is to military events."

The ancient Indian concept of the State harmonised socialism and spiritualism and integrated nationalism and internationalism. Kālidāsa says in the first canto of his great poem *Raghuvamsa* that the State should educate the children and protect the citizens from armies and provide employment for all the citizens.

*"Prajānām Vinayādhanādrakṣaṇād Bharanādapi  
Sa pitā pitarastāsām kēvalam janmahetavah".*

(By providing for education and protection and employment, the king became the real father of every citizen. The father of every citizen was only responsible for his birth).

Equally important was the ideology harmonising nationalism and internationalism. The Nation-State should co-exist with a real brotherhood of all the States. The UNO. (United Nations Organisation) is a great achievement in that direction. But the supreme ideal is a world-state. The great poet Tennyson says:

"Till the war-drum beat no longer and the battle flags were furled

In the Parliament of man, the Federation of the World."

The supreme ideals and goals of life are World-Brotherhood and World-Society and World-State.

Dr. (Mrs.) R. Thamaraajakshi: A protest against the expanding sway of the State in economic affairs can be maintained only if it is proved that the perfectly competitive system is a workable alternative. It would thus be fruitful to undertake an examination of the efficacy of the perfectly competitive model (where there is

no monopolistic intervention by any production unit, be it individual or State) in practical situations in general and in the developing economies in particular.

It is true that the perfectly competitive system where an optimum allocation of resources is brought about to yield maximum net utility to the community is a highly elegant, exquisitely beautiful and logically consistent model. But elegance, beauty or logical consistency need not imply any inherent relevance for empirical phenomena.

The general equilibrium theory refers to a static system and has very limited, cross-sectional attributes. It is concerned with the allocation of a *given stock* of consumers' goods. When however the model is dynamised to deal not with stocks of consumers' goods, not even with flows of consumers' goods alone but also with the problems of investment allocation, then the socially desirable optimum results that are automatically realised out of the static model may not be obtained at all because of the possibilities of direct, non-market interdependence between the members of the economy that would actually lead to a divergence between the private and the social net product. As Tibor Scitovsky rightly remarks, "whenever the social product of a firm or industry differs from its private product, the market mechanism cannot, even under perfect competition, bring about an efficient allocation and utilisation of resources. Hence the demand in such cases for government intervention of some sort..."<sup>1</sup>

Further, decentralised decision-making by different individual units of production can result in optimal resource allocation only if there is a signalling mechanism that would communicate information among these units. The question arises whether the price system could perform this role quite effectively.

The market machinery can disseminate data among the production units regarding each other's *current* production plans as determined by their past production; but would be blissfully ignorant about the probable levels of future outputs. As a result, even in the case of investment decisions that might have immediate and marginal effects, it may be that the price mechanism would

1. Scitovsky, Tibor: *Welfare and Competition*, (London, George Allen and Unwin Ltd., 1952), p 187.

work only *less* perfectly, and thus fulfil this co-ordinating role, to some extent alone. It should be noted that here too, a certain degree of begging the question is involved; for, the choice of an investment project (although its effects may not be staggered over a long gamut of time) would depend on the future trend of prices and interest rates but this future path of prices will itself be a function of the choice of the projects.

While thus doubts could be cast on the ability of the "invisible hand" in *actually* ordering an optimum allocation of resources in the context of investment decisions involving immediate, if not spontaneous results, the perfectly competitive system emerges as a thorough failure in maintaining efficiency of production, when long-term projects are considered. Thus with regard to such of those production plans that imply delayed consequences (and most developmental investments are slow-yielding, long-term projects since they take the form of infrastructure investments), the problems of uncertainty and anticipation enter the arena; and the price system that reflects only the current states of economic activities and not the future ones, would fail altogether as an efficient signalling force. *Apriori* the market mechanism might be helped by "speculation" in its performance of this co-ordinating function. But it should be borne in mind that there is a built-in-tendency in speculation to outstrip its reasonable and beneficial limits and become, in the final analysis, so predominant that the market price would cease to provide information on the urgency and availability respectively of non-speculative demand and non-speculative supply and be instead only an index of speculators' opinions of what speculators' opinion will be in the future. It is therefore not clear as to how it can be assumed that, when a set of interacting decision makers are performing under conditions of uncertainty, there would be an automatic resultant of efficiency, either from the unique functioning of the market mechanism or from the market machinery as "moderated" by speculation. Tjalling Koopmans is realistic in his appraisal of the relevance of the perfectly competitive system to practical situations. He maintains "Observed fluctuations in specific markets, in inventories and in investment generally are of a kind suggesting that the information-circulating function which economic theory attributes to competitive markets is not discharged by any existing arrangements with the detail and forward extension necessary to guide decisions of which the desired benefit

depends on future developments to the extent inherent in modern technology."<sup>2</sup>

Apart from this dynamic inefficiency of the perfectly competitive system, it is also worthwhile remembering that since the price mechanism is able to reflect only an *ex-post* analysis of changes in demand, the social costs that would be involved in a reallocation of resources needed for a readjustment of the economy to transformed preference curves would be formidable.

While thus the dynamisation of the model brings forth its general inapplicability, there are some difficulties even in the working of the static model when it is applied to a developing economy at any point of time. The basis of the static model is the neoclassical marginalism; but the adjustments that are needed in a growing economy are not by any chance marginal but involve over-all structural transformations because of the lumpiness and indivisibility of capital.

Thus "investment theory is indeed the weakest link in the liberal theory"<sup>3</sup> but investment is the core of development.

The inapplicability of the perfectly competitive system is not restricted to the developing economies. Recently doubts have been expressed<sup>4</sup> about the efficacy of the market system as a guide in the optimum resource allocation in advanced countries. To the extent that in the affluent societies the expended marginal dollar has had the advertisement inducements of "hidden persuaders", it cannot be taken to be an index of true relative satisfactions. We may probably have to accept with Prof. Higgins when he infers from the above-mentioned Galbraithian critique that "future historians of economic thought will conclude that the economics of the marginal calculus was relevant only in Europe and the New World during the late nineteenth century when and where this kind of economics was developed."<sup>5</sup>

2. Koopmans, Tjalling, C: *Three Essays on the State of Economic Science*, (Mcgraw Hill Book Company, INC. 1957), p. 163.

3. Rosenstein Roden, P. N.: "Programming in Theory and in Italian Practice"—in MIT (Ed.). *Investment Critique and Economic Growth*, (Asia Publishing House, 1961), p. 19.

4. Galbraith, John Kenneth: *The Affluent Society*, (London, Constable & Co., Ltd. 1959).

5. Higgins, Benjamin: *Economic Development*, (London, Constable & Co. Ltd., 1959), p. 456.

When thus the price mechanism has not been able to do the job unaided, there is the need for an alternative machinery to supplement the "invisible control" implied in the market system. As Arthur Lewis points out "the merits of the market depend on the existence of competition" but "perfect competition is rare. It is clear that nothing in the market mechanism itself either establishes or maintains competition. Only State action can assure competition. In this, as in so much else, the market economy cannot function adequately without positive support from the state".<sup>6</sup> A co-ordinating machinery that would anticipate shifts in preferences, that would communicate data regarding the probable levels of perspective output, that would be motivated by social welfare rather than private profits and that would go in for deliberate policies to attain dynamic equilibrium between aggregate demand and aggregate supply is required; invariably, the choice falls on the State, which is the impersonal and objective institution that one can conceive of. As Tawney points out "It is not till it is discovered that high individual incomes will not purchase the mass of mankind immunity from cholera, typhus and ignorance, still less secure them the positive advantages of educational opportunity and economic security, that slowly and reluctantly, amid prophecies of moral degeneration and economic disaster, society begins to make collective provision for needs which no ordinary individual, even if he works overtime all his life, can provide himself".<sup>7</sup>

Theoretically, therefore, the question is not whether to programme but how much to programme, and in particular, whether the State shall supersede the market and programme by direction or it shall plan through the market. And invariably the controversies associated with the form, extent and manner of planning are identified wrongly as questions relating to the need for planning as such!

**Sri P. V. Rajkumar:** In this paper the author focusses attention on two issues i.e., (1) that there is a persistent trend towards enhancement of the power of the State over economic life in all societies and (2) that this enlargement of the economic power of

6. Lewis, Arthur, W.: *Principles of Economic Planning*, (London, George Allen and Unwin Ltd., 1956), p 14.

7. Tawney, R. H.: *Equality* (4th revised ed.), pp. 134-5, as quoted by Galbraith: *J. K. Op.Cit.*, p. 195.

the State works to the detriment of cultural values and ideals of human life.

The State is essentially a human contrivance for meeting the collective ends of society in an orderly manner. It is imperative the State is invested with power or more precisely sovereign authority to discharge its functions. But this inevitably detracts from the freedom of the individual. It is here the question of State versus the individual arises. In this imperfect world of ours the choice is not between State and no State, but between different degrees of statism. Democracy professes to minimise statism which is only a means to an end; while totalitarianism glorifies statism which is an end in itself. Democracy began with guaranteeing both political and economic liberty. But with the passing of *laissez faire* economic liberty came to be circumscribed. With the advent of Keynesian economics extension of State control over economic affairs received the sanction of economic theory.

After the Great Depression of 1929-30 Planning has become the great panacea of the age, claiming the allegiance of not only of totalitarian economics but also of democratic societies. State control of economic life is not new. Mercantilism adopted strict regulation of economic life based on the doctrine of economic power. But the modern Welfare State has armed itself with considerable economic power with the object of ensuring the well-being of the common man. If in the process of achieving this ideal there is some erosion of economic freedom this is only a necessary evil. Just as the rules of the road involving restrictions and hence sacrifice of some freedom are necessary evils for solving the complexity of modern traffic problems, so also Planning and control of economic activities are necessary for guarding against the ills of modern complex world.

The assertion that Planning can be achieved only at the price of destroying free institutions and personal freedom is too far-fetched. The historical argument of a causal connection between capitalism and democracy with accent on individual freedom is at best inconclusive. Whenever progress of Capitalism gave rise to particular hardships and maladjustment, like inequalities of income and wealth, monopoly and depression, the market economy offered no guarantee for the preservation of freedom. So it is no exaggeration to say that the market economy because of the absence of central planning produces conditions which may put

us on the road to serfdom. Democracy in continental Europe failed not because it planned economic activities but as Oscar Lange has pointed out (Oscar Lange—Economic Control after errors—*Political Science Quarterly*, March 1945, p. 13), because it did not plan enough. It is not Planning but the absence of democratic planning which led to Fascism and Totalitarianism.

Hence enhancement of the power of the State over economic life in democratic societies is inevitable and this trend instead of destroying human freedom as apprehended will only limit freedom so that cultural values and ideals of human life for which democracy stands may be safeguarded.

A. Raman: In the nineteenth century, the view of many economists and philosophers was that the State should govern least and that it should confine itself to the functions of the maintenance of law and order and the protection of the country from external aggression. There was no need also for the State to discharge any other function. However, in modern times, this view or doctrine of *Laissez-faire* is not accepted, due to a number of reasons. Firstly, the maximisation of production and the complete satisfaction of the consumers are not always possible under this principle; and, inequalities of incomes and wealth and the growth of monopolies with all their attendant evils have resulted. Besides, during the period of the depression, it was not possible to bring about economic recovery without the intervention of the State, as the private sector was either unwilling or could not make investments to the required or necessary extent; and, even in normal times, the intervention of the State may be necessary for ensuring the better utilisation of resources. Further, a certain amount of control by the State is essential for ensuring more amenities and better conveniences for the consumers, for preventing their exploitation and ensuring the better distribution.

The control exercised by the State over economic activity may take a number of forms. Firstly, certain enterprises which are very vital and which, therefore, should not be undertaken by the private agencies have to be run by the State e.g., armament factories; and, certain enterprises, which the private sector is not willing to run because of difficulties of management, may have also to be operated by the State e.g., the post office. Secondly, it may undertake certain activities which would benefit industrial



units in the private sector viz. a good system of currency and credit, construction of roads and irrigation works. The units in the private sector may also derive advantages by the action of the State in providing subsidies and bounties, and also by the adoption of a suitable fiscal policy. Thirdly, the State may take some action in the economic sphere in order to ensure the welfare of the public. It may resort to price-controls and rationing for ensuring better distribution, pass laws regulating working hours and working conditions in the various industrial establishments and enact statutes for protecting the interests of the depositors and the share-holders.

It is, however, quite possible that the State may acquire more and more powers and that the control exercised by the State may become too much and may prove even irksome. This may probably raise the following issues: (1) will not too many restrictions cause difficulties and interfere too minutely with the lives of the peoples? (2) Has the State the necessary machinery for enforcing its powers? (3) Will there not be a tendency to evade the laws passed by the State and will there not be corruption and fraud? It is quite likely that, when too many laws are passed by the State, the people may experience a number of difficulties and there may be a tendency to evade the laws. Besides, the State may not have, in all cases, the necessary machinery for enforcing the laws effectively; and there may be scope for corruption and fraud when the laws are administered.

A few observations may be made with regard to conditions in our country. During the last fifteen years or so, the State has assumed more and more powers in the various spheres of economic activity. Apart from the usual sphere of operation of the public sector, the public sector is expanding even in the realms of industry and banking. Many laws have also been passed such as the laws of banking, laws of companies and laws pertaining to labour; and a series of amendments have also been effected to these laws. The Banking Companies' Act, for example, was passed for protecting the interests of the depositors, for maintaining certain standards of honesty and efficiency in business and for ensuring the development of banking along right lines. The Companies' Act is intended to safeguard the interests of the shareholders and to ensure the adoption of good and sound practices. Labour legislation has been passed in our country to protect

the interests of the workers and to prevent sweating. These laws are intended to ensure the smooth functioning of the various institutions in the healthy interests of the people and the country.

However, far too many amendments have been effected to these laws; and some of these amendments are likely to cause difficulties. Let us take the case of the various amendments to the Banking Companies' Act. These amendments may cause difficulties in the way of the management of banking companies. No doubt, some of the amendments are intended to rectify the defects noticed in the working of the banking companies. However, when the banks are subjected to too many laws, an atmosphere is likely to be created, which would retard the proper development of banking. What is more important is the development of sound banking traditions by the banks themselves. Likewise, it has been pointed out that the provisions of the various Company Law (Amendment) Acts have proved quite cumbersome. There has been some overlapping between the various provisions and consequently, some confusion may result. Difficulties may also be experienced in the way of managing the affairs of the companies. These would have a deterrent effect on production and economic development.

Of late, we find a tendency in some of the countries of the world to reduce the activities of the State and to increase the freedom given to the individuals. Such an action was taken in West Germany by Professor Ludwig Erhard. Seeing the success of the policy of giving more freedom to the individual in the economic sphere in Germany, the following countries too viz., France, Italy, Netherlands and Japan followed suit; and, after the adoption of this policy, there was an improvement in the position both as regards the national income and employment. In Spain and the Philippines too, a number of controls were removed; and this had a number of beneficial effects.

It is felt in some quarters that, in our country too, the powers of and the control exercised by the State over the level of economic activity could be reduced in order to create an atmosphere conducive to speedy economic development. This seems to be a good idea which deserves consideration. It is, no doubt, true that the interference of the State and some control by the State over economic matters is quite essential. However, the control exercised by the State should not extend to an undue extent as it may have various adverse effects; and, generally

speaking, the various sectors of economic activity could be given as much of freedom and discretion as is possible and the powers of the State might be exercised to the minimum.

*Dr. N. Subrahmanian:* It is gratifying to see that the leader of the seminar to-day has projected a certain view-point in regard to the consequences in terms of political power which flow from the pervasive economic decisions of the modern State. It is not as if such a view-point which questions the desirability of the extraordinary assumption and exercise of economic power by the political and administrative machinery of the State does not already exist; possibly it has not been canvassed in such terms as now and by the leader of this seminar. It seems, however, to be clear that the professor is 'anti-authoritarian' and even that he looks upon comprehensive economic planning with suspicion, though he does not choose to spell it out.

But the problem which we are now reminded of is of such public importance that the citizens' duty to know its dimensions becomes imperative.

There can be no doubt that power *per se*, like mechanical, electrical or other energy is neutral, cannot be objected to, and is intended to be used though capable of being abused. The motivation, the manner and the occasion qualifying the use of power can make it welcome, tolerable or bitter. But how much power and for what purpose shall the political government exercise will depend upon the goals which the society, electing the government, sets for itself. If the society's goals are minimal the power needed to be used will also be minimal; if not it will grow proportionally. A society which at the polls does not object to a government which uses and wishes to use more and more power may be presumed to desire goals which cannot be achieved without the use of such power. Hence governments in backward countries tend to arrogate to themselves enormous power which, because of the underdeveloped economic milieu in which they function, assumes frightening aspects. This problem has to be viewed without attempting to value-judge the desirability of the goals which any society might aspire to. Then, I am afraid, theoretical objections to the 'monolithic' state and the passion for a re-emphasis on the pluralist arrangement might become merely academic and unrelated to the practical needs of the people. It is, however, not suggested that the merely academic has no value

but only that it shall not be deemed to be related to the practical exercise of power.

It may also be emphasised that the notion that in the modern world a controlled economy involves greater use of state power and larger employment of public administrative personnel and therefore that a shift to free market conditions would obviate the need for much of this power is erroneous; for it is important to point out that "the transition to relatively free markets in England and later for a limited time in Western Europe, saw not a scuttling but rather an enlargement of the role of administration."<sup>1</sup> It will be good to remember also that "the road to the free market was opened and kept open by an enormous increase in continuous, centrally organized and controlled interventionism..... the introduction of free markets, far from doing away with the need for control, regulation and intervention, enormously increased their range. Administrators had to be constantly on the watch to ensure the free working of the system. Thus even those who wished most ardently to free the State from all unnecessary duties and whose whole philosophy demanded the restriction of State activities, could not but entrust the self-same State with the new powers, organs, and instruments required for the establishment of *laissez-faire*."<sup>2</sup>

These general considerations, I am sure, do not apply to India; for here the social system is such as to debilitate any government which might be intent on wilful use of power to whatever extent and in whatever measure. Hence again our picture of the iniquity of power will not come to life but stay in the merely academic canvass.

Prof. K. A. Nilakanta Sastri: In winding up the Seminar the Director said: We have had a very interesting discussion. Economic factors have become more complicated to-day as life has become more modern; old notions regarding State and its activities have been changing very rapidly. The question is whether the State should be powerful or not powerful. The idea of a Welfare State is not so new as is sometimes held. As

1. Kapp, K. W: *Hindu Culture, Economic Development etc.*, (1963), p. 70.

2. Karl Polanyi: *The Great Transformation*, (1944), pp. 140-141.

Sri K. S. Ramaswami Sastri pointed out, Kalidasa has given out an idea of the Welfare State long ago. There are those who believe that everything should be done by the State. There are others who have no faith in the State. Prof. Shanmugasundaram pointed out that we must have a more or less pluralistic State rather than a monolithic State. It is my way of thinking also. That is what exactly the old Indian State was. In the old Indian State laws and customs proceeded not from sovereign legislature. The State had very little to do in respect of laws, customs and practices. They came from other sources. There were groups, castes, and local assemblies; they were not set up statutorily but by voluntary association. The business of the king came at a late stage. The king, as the monarch, was the final authority and his business was to keep a watch over them and enable their smooth functioning. If there was any dispute you could go to a king's court. If you are able to settle amongst yourselves it was good. Otherwise the final authority was the king. But in our modern democratic set up it is impossible to revive the old conditions.

I thank Dr. Shanmugasundaram for having led the Seminar and also the participants for presenting their views.

### SEMINAR ON INDIA AND SOUTH-EAST ASIA

The Indian Council for Cultural Relations, New Delhi conducted a seminar on India and South-East Asia for a week (Feb. 2 to 8, 1966) at Azad Bhavan, New Delhi. It was attended by delegates from Ceylon, Hongkong, Indonesia, Japan, Nepal, Malaysia, the Philippines, Singapore, Thailand and South Vietnam. Mr. M. C. Chagla, Education Minister, Government of India inaugurated the seminar and Dr. C. D. Deshmukh, Vice-Chancellor, Delhi University and Vice-President of the Indian Council for Cultural Relations presided over the concluding session of the seminar.

In his inaugural address, the Union Minister for Education, Mr. M. C. Chagla observed that the seminar was an extremely important one as India and the countries of South-East Asia, were faced with the same problems to-day. It is true that science and technology transcend geographical limits. But technology is essentially the application of scientific research to one's own problems. So each country should collaborate with the rest and develop its own technology. Mutual help is specially necessary

for Asian countries because problems of poverty, ignorance and overpopulation are common to Asian countries and they need a common solution. Asia must continue to learn from the West and receive assistance from it, but it believes in self-reliance as it cannot depend on the West for all time. He emphasised the need for rewriting the history of India and South-East Asia. Such history as has been written largely by Western scholars only emphasises the differences among the Southeast Asian countries and speaks little of what continues to bind them. Dr. C. D. Deshmukh stressed the need for collaboration at the non-official level. He expressed the hope that the seminar would not be a forgotten story soon and that attempts would be made to implement the suggestions made by the seminar. He also warned against the tendency to harp too much on ancient traditional ties. What brings together India and the countries of Southeast Asia are the imperatives of the present.

Summaries of the papers presented at the seminar and the recommendations made by it, *in extenso*, follow.

*Alatas, Syed Hussain:* India and the intellectual awakening of Asia:

It is not the India of the past that attracts the attention of South-East Asian thinkers but the India of the 19th and 20th centuries. The focus of interest is modern India and the subjects of interest are no longer Indian philosophy, mysticism or yoga but modern Indian social philosophy. Considering the religion and philosophical traditions of Asia with their deep and far-reaching influence on the Asian people the Socialism envisaged by Jayaprakash Narayan which is amenable to a synthesis with the Buddhist and Islamic traditions, conceding the necessary minor modifications is the best for creating a suitable social order for Asia.

*Anand, Mulk Raj:* The spirit of man in Indian and South-East Asian Culture since the end of the Western domination:

It is argued that a "new comprehensive historical Humanism" as he would name it, is evident in the present day search for value at the root of which "lies the attempt of the new free peoples, in the ex-colonial countries, to discover their own identity by the absorption of those ideas which had been kept from the subject peoples by the alien rulers. The attitude of assimi-

lation of the highest truths of mankind, which may be important to adopt to contemporary living, never mind from where they come, has arisen from this opening out to the whole world. Underneath the broad acceptance of this hypothesis is the preference for equality of opportunity for all men, across the national frontiers. Thus consciously or unconsciously, the most sincere men are dedicated to the acceptance of everything in their own culture, and from other cultures, which may help men, to fight against nature and the realisation of his selfhood".

This is pregnant with an emergent new-world culture in which the emphasis is on man and his elemental needs and interests and there is an attempt to 'connect' men to each other.

*Baker, M.:* The Economic, Social and Cultural Problems of Singapore:

The Government of Singapore, which became independent only in August 1965, is trying to cope with the economic, social and cultural problems in a realistic way, for it recognises that the racial and cultural divisions in the multi-racial society of Singapore is a complicated and delicate task. We try to instil in our people an awareness that they have to make the most of our multi-racial society. To win the people over towards our eventual goal—one national identity, a more or less common culture involves making concessions and preparing the people psychologically for this gradual change over so that there is no violent reaction.

In the field of education Singapore's youth need to be taught about their Asian environment, their neighbour's history, culture and politics for Singapore's future is intimately tied up with the surrounding regions.

*Bhattacharya, Bhabani:* A Bridge between the Peoples:

A new barely discernible communion has arisen between Asian lands, a communion of which history itself has been the sponsor. What is needful is an awareness of that historic process. Awareness should be followed by the resolve to attain full-bodied understanding. Planned action promoting the interplay, not exchange, of each culture on all the others is necessary to achieve the understanding. The pre-condition for this interplay is the acceptance of the idea that no country is culturally superior to others. The bridge between the peoples is the bridge of literature. The linguistic medium for this bridge must be *English*.

*Chou, K. R.:* Some elementary ideas on the strengthening of cultural links between India and South-East Asia:

It is up to us to identify links between Indian and South-East Asian cultures and strengthen them. Such strengthening is possible by the continuous enrichment of both cultures for broadening the basis of exchange and assimilation so that neither is completely overwhelmed by the other or by external cultures. Such enrichment can only be brought about through social and economic advancement in the countries concerned.

*Ishidate, M.:* Some thoughts on collaboration between South Asian countries and Japan in Science and technology:

Considers cooperation between Japan and other South Asian countries in science and technology in the light of three factors viz., economic and political background of the regional countries; dual or multiple collaboration in the region; and means and ways of collaboration.

*Jagannadham, V.:* Social security and Social development in India and South-East Asian countries:

The countries of South-East Asia which emerged into new independent statehoods, it was hoped, would have a smooth and rapid sailing in the sea of development. But contrary to our expectations the countries of this region are facing rough weather and it appears as though the direction of development is not quite clear. Could we still get out of the storms and cyclones that are threatening the states of this region in their course towards the desired developmental goals?

Analyses the causes for the failure so far to reach the desired developmental goals. Advocates the view that social security should be made the basis for socio-economic developmental plans. Suggests the following steps for a cooperative endeavour to provide security for total or all round development:

1. Stability and cooperation among nation-states of this region;

2. Planning for economic balance on a regional basis after working out the complementarities of resources in the countries of this region;



3. Full employment and social security as the focus round which each country plans because these generate the forces for self-propelling growth process;

4. For achieving full-employment and social security, we need innovations and adaptations of the technologists to suit the socio-economic levels of living of the people;

5. Need-satisfaction rather than capital accumulation to form the basis of development plans;

6. The strategy, tactics and thrusts in planned development processes to aim at transforming the physical and psychological equipment of the people particularly children and youth, as carriers of change.

*Kuppuswamy, B.*: Social mobility in South East Asian countries:

Text of paper published in the Section I, pp. 22-26.

*Laksila Prasat*: The promotion of international understanding through education:

Despite the great conflicts that have raged around us, the network of co-operation among nations continues to be more widely spread and more closely woven. Many means may be employed to promote good-will and international understanding. The most important is education.

We do need a new and well-balanced educational programme which will provide educational experiences essential to cultivate the intellectual virtues of a person, to develop his personality and potentialities as a human being, and to adjust him to his environment or fit him for the contemporary scene so that he may assume the responsibilities to live for himself as well as to live for fellow-men of other nations.

There are many study areas which, if well integrated, will make up the kind of meaningful educational programme mentioned above. The study of history, geography, for instance, will provide the student with the knowledge and understanding of the conditions of the society of which he is a part and its problems. In addition, through the study of government, politics, economics, and sociology, the student will become intelligently aware of the great forces moulding the society, the nation, and the world. aware

of the crucial social, national, and international problems that need to be solved. The contribution of these studies should enable the student to promote not only a local and national understanding but also an international understanding.

Teachers play a very important role in operating such a kind of education.

*Lokanathan, Dr. P. S.:* Economic cooperation between India and South-East Asian countries:

Though the establishment by the United Nations of ECAFE in 1947 raised high hopes of regional economic cooperation in Asia and the Far East, the expectations remain largely unfulfilled. Factors like political conditions, geographical distances and more than the rest the desire on the part of each country first to develop industrially and economically its own resources before attempting any kind of intra-regional cooperation or economic integration account for this slow progress in economic cooperation. If Asia is to compete with the rest of the world when economic groupings are taking place, for example European Common Market, Latin American Union, East European Group, it is absolutely essential that Asia should also combine for economic purposes for mutual advantage. There is immense scope for economic cooperation and a certain amount of coordinated planning is necessary to make it a success.

*Manuel Canuto, G.:* Problems of scientific and technological development in South-East Asia and ways and means of regional collaboration in this field:

Science and technology are necessary for economic development and social progress. The United Nations has held conferences from 1963 to 1965 to emphasise this in regard to developing countries. Discusses the impediments to socio-economic progress with reference to the Philippines. They are lack of flexible organization and progressive management of scientific research organizations; lack of understanding and appreciation, especially among national leaders and fiscal officials of the economic and social potentials of science and technology; want of overall national science policy and regional synchronization and collaboration; lack of library and other facilities for dissemination of scientific and technological knowledge; shortage of competent personnel and paucity

of incentives for scientific and technological activities; resistance to change.

*Nguyen-Khac-Hoach*: Higher education and national needs in South-East Asia:

Higher education has an important role to play in South-East Asia. Trained technicians are necessary to tackle problems of education, agriculture and industry. Practical suggestions are made for international collaboration in the economical, social, literary and other fields.

*Paranjape, H. K.*: Planning in India:

Presents a synopsis under the heads: The Indian scene at the time of Independence; Objectives of Policy; Methods; Achievements and failures up to now.

*Quirino, Carlos*: Cultural Relations between India and the Philippines:

Dr. Pardo de Tavera, the foremost Filipino scholar of his time was the first to draw attention to the early relationship of India with the Philippines by the publication in 1887 in Paris of his monograph *El Sanscrito En La Lengua Tagalog*. Following Prof. H. Kern of the University of Leiden who had compiled a small list in 1880 of words in Tagalog derived from Sanskrit Dr. Pardo listed some 300 words as having been derived from Sanskrit. Then in 1920's Filipino archaeologists led by Prof. H. Otley Beyer discovered several artifacts in various islands which undoubtedly originated in India or were influenced by Indian craftsmen. Scholars now believe that they reached the Philippines sometime between the 12th and 14th centuries. In the last few years Dr. Juan R. Francisco has, by the publication of his book *Indian Influences in the Philippines* placed in a proper perspective the cultural contacts that India has had with the Philippines during pre-Spanish times. Indian influence on Filipino native literature is also seen in the similarity between India and the Philippines in folk tale motifs. These influences probably came indirectly through Malaya and Indonesia, rather than by direct contacts with the islanders. Concludes "that the enrichment of Philippine culture in ancient times was due in part to the spirit of Indian culture that managed to reach the Philippine archipelago."

*Rahman, A.:* Problems of scientific development and collaboration between India and South-East Asia for science and technology:

In the light of their own experience and resources the countries of South and South-East Asia have to pool their experience to work out their future plans of utilizing science and technology for national progress. There is need for cooperation; the level of cooperation has to be through international science agencies, inter-governmental, between universities and research institutions of the different countries; with regard to the area of cooperation it could, to begin with, aim at exchange of information and exchange of personnel etc., the methods to be followed require considerable attention and ways and means have to be worked out to establish a machinery to develop this cooperation at various levels and in increasingly wider areas.

*Ray, Niharranjan:* Nature and character of cultural development in India and South-East Asia:

In the countries and islands of South-East Asia, a somewhat different socio-cultural process has been in operation, it seems. With the peoples of these regions the problems are much more difficult and complex because of more reasons than one.

*First.* There has been no so-called renaissance, no mentionable rebirth of socio-cultural life even in a small minority, before the twenties and thirties of this century. The cultures of the common people have been in the main, rural-agricultural and somewhat primitive; the cultures of the dominant minority have been in the main derivative and hence without any deep roots in the respective countries and their communities. Acculturation is a lengthy process, and there was never a long time in these areas in which this process could operate.

Secondly, Nationalism in these areas had, and still has only a political significance. Culturally speaking, it does not and cannot therefore, bring about changes in arts and crafts, in music and the stage, in literary forms and expressions, in general behaviour patterns, in thinking and imagination and in the general attitude towards religion and all that it connotes and embraces, not in any appreciable degree. at any rate.

Not that no change in respect of these is taking place anywhere in South-East Asia; indeed there are signs and symbols here and there, but they are halting and hesitant.

Thirdly, ideological conflicts of the cold war raised and fostered by politically interested outside agencies, have indeed generated an unreal situation in the whole of South-East Asia and have all but clouded the cultural issues of the region. These issues relate to :

(a) the extent and integration of western system of education, of western thoughts and idea of humanism and social progress, of western forms and images of modern times, of values of western science and technology etc., with the heritages and traditions of these areas.

(b) the creation of science-oriented and world-minded intellectual elite that would embrace in its fold thinkers and scholars, artists and artistes, poets and play-wrights, socio-political workers etc.

(c) the acceptance of a national ideology that would cut across the artificial barriers put up by the cold war and political and economic interests of the big global warring powers, and

(d) rearing up cultural bodies and academic institutions that would foster world communications on the one hand and encourage indigenous reactions and response in terms of traditions and heritage on the other.

*Raychaudhuri, Tapan:* Development of cultural relations among the countries of South and South-East Asia, a few practical suggestions:

Reluctance, shortage of Foreign Exchange and lack of mutual interest are the possible impediments in the way. Measures suggested are translations of old and modern classics in English and French and then into local languages; publication of books on art, history and culture of the countries concerned; exchange of documentary and feature films; lecture tours by visiting scholars, organisation of language courses by Embassies; expansion of the area of interest in the existing academic institutions; research; supply of archival and bibliographical information.

*Sarkar, Chanchals* Ways of Collaboration in South-East Asia in the field of communication:

When compared with western countries Asia keeps herself isolated. The reasons are (a) that, in the context of the world's advance in communications, Asia is very, very backward, (b) that she is not even using the facilities that exist and (c) that communication between Asian countries themselves is very, very poor.

The remedy lies in the following:

1. The first barrier to topple is that of language. There must be translation pools in the Asian countries which would translate into English and French, the two principal international languages of the continent a selection of the best that appears in books, newspapers and periodicals.

2. The exchange of good photographs with attractive captions could do a lot to make the Asian countries vivid to one another. Here too we have failed.

3. Governments and bodies like the Indian Council for Cultural relations must combine to defeat the noose of foreign exchange. This man-made and irrational barrier is pulling a veil of ignorance and isolation down on our countries.

4. Broadcasting is always there to overcome the barriers of space, foreign exchange and such like drawbacks.

5. Cold type, offset micro-wave transmission and electronic reproduction all these things can transform the Asian continent from being an abstraction to being a home for all of us who live in it.

*Singh, Vishal:* Social Development in South-East Asia.

Suggests for examination at the seminar the following subjects: Study of the composition of the post colonial elites in South-East Asian countries; Nationalism in post colonial South-East Asia: role of religions like Buddhism and Islam in the lives of the people; problems of minorities; the position of women student communities; role of cities like Diakarta, Singapore, Rangoon, Bangkok, Manila and Saigon in social development.

*Shukla. S.:* Some problems of educational development in India and South East Asia.

The major direction of advance required from the systems of education in Asia is, on the one hand, of incorporating the skills functional to industry and science and agriculture into formal schooling. The task on the other hand, is one of changing the old social image and role of education, in so far as it reflects a superior relationship of the educated vis-a-vis the masses of industrial and agricultural producers.

A significant feature of Asian education is that each formerly colonially dominated country inherited in some measure the cultural, educational and other traditions of its own ruling country. The differing styles of British, French, Dutch and American higher learning and administration are seen represented in the Asian countries. This poses problems of restoring those older links within the region which might have existed in the past but which snapped during the period of colonial rule. There is also the problem of establishing a common idiom in which the countries of Asia can at least communicate with and understand each other in an educational context. This appears most possible at the higher levels of learning.

In the field of higher learning there are formidable difficulties. Many institutions of higher learning in the Asian countries still lose their scholars best fitted for higher work to the more developed countries of the world. This situation is gradually being remedied. Nevertheless the problem persists.

Higher learning in the societies of S.E. Asia is called upon to achieve a new balance between science, technology, humanities and the social sciences appropriate to the social conditions and national goals.

Mass education likewise entails problems for consideration. Then there is the problem of developing skills in foreign languages adequate to the tasks of grasping modern science and technology and at the same time attending to development of national languages.

Vasil, R. K.: India and South East Asia:

Though South East Asia includes many countries, he limits his paper to a survey of India's relations with Burma and Indonesia. From the date of Burma's independence, 4th Jan. 1948 until recently India and Burma "enjoyed, at the Government level,

usually cordial and friendly realtions although they had to face many potential as well as some real points of discord." This tendency to maintain good relations at Government level was the result of personal friendship and regard between the Prime Ministers of the two countries. No serious attempts were made to find a mutually satisfactory solution and whatever efforts were made unfortunately failed. Concludes that with the disappearance of the personal factor in the maintenance of good relations serious outstanding problems between the two countries are bound to come to the front.

In the case of Indonesia the situation has been more complicated although there were no outstanding disputes between the two countries. He refutes the view that India is popular in Indonesia. "I believe that this naive attitude has already done us enough harm. It may be pointed out here that Indonesians do not perform Ramayana Ballet and *Wajang* plays based on Ramayana and Mahabharata out of love for us and because they are friendly to us. Today these are not Indian in Indonesia; these are Indonesian. These are a part of their culture, their national myths". "We and our press have always been very critical of developments in Indonesia. Our faults have been our paternalistic attitude and our tendency to judge happenings in Indonesia in terms of our own experience of British rule, our own outlook and attitudes. We never tried to understand developments in Indonesia in terms of the Indonesian experience. Concludes: The author is of the view "that at the root of India's relations with Indonesia lies our lack of understanding of the nature and effect of the long colonial rule. I feel we should try to know a lot more about all the countries of Southeast Asia, their colonial experience, their peoples, their culture and politics. And similarly we should expect them to know about us. The fundamental problem, I would like to emphasise this once again, is that of understanding or the lack of understanding. Knowledge of each other is bound to create mutual understanding and tolerance, a solid foundation for good relations."

*Venerable Thich Minh Châu:* Cultural Cooperation through Buddhist Culture.

Properly understood and intelligently adopted and put into practice, Buddhism is in a position to offer a new ideology or rather a new way of life which would help Asian people, on the



one hand, to preserve their age-old traditional values and on the other to adapt themselves to the modern scientific life so as to progress economically and socially. Possible suggestions for the promotion of cultural relationship between India and other Asian countries are the establishment of a cultural department in Embassies and Consulates; a seminar on the role of Buddhist University in the modern world; conversion of the present Nava Nalanda Mahavihara into first class Buddhist University; a revision of the method of teaching Sanskrit, Pali and Hindi to make it more effective.

The following recommendations for collaboration between India and South-East Asia were made at the Seminar:

### RECOMMENDATION FOR CULTURAL COOPERATION

(i) There should be an exchange of scholars at university level both for short term lecture-tours and for longer term research and teaching programmes. There should also be an exchange of students not only for scientific and technological courses but also humanities and social sciences.

(ii) There should be an exchange of bibliographies and archival information between the various universities in the region.

(iii) Libraries and institutions which have material pertaining to other countries in the region should inform institutions in those countries.

(iv) Facilities should be provided in Indian universities for the study of modern South-East Asian studies modern and ancient. Existing departments in various institutions should be expanded to include more languages and where possible new departments established. Similarly South-East Asian universities could make provision for Asian Studies and for the study of modern Asian languages including Indian. The universities in the region should render mutual help in developing such studies.

(v) There should be direct contacts between universities and cooperation between the departments.

(vi) Cultural organizations existing in each country should endeavour to establish branches in other countries in the region; for example the I.C.C.R. should establish branches in various South-East Asian capitals.

(vii) There should be an exchange of exhibitions of art and other subjects contemporary and ancient, of delegations of artistes and of films both feature and documentary.

(viii) There should be a great flow of information about contemporary India. The universities and other specialised institutions in India could cooperate in the production of brochures and publications to help this programme. These measures could be reciprocated by universities and cultural organizations in other countries of the region.

(ix) A programme should be drawn up for popular publications with a view to increasing information on each other in the countries of the Area.

(x) The present lack of exchange of books should be met by translating selected writings in each area into an international language. Publishing and distribution could be done through firms which operate internationally. Arrangements for direct translations from one Asian language into another can be contemplated as a long term measure.

(xi) There should be periodic meetings of scholars and others from the region, as in the present Seminar.

(xii) An Institute of Asian studies should be established to be situated in a suitable place in the region and to be accessible to scholars and students from the region and elsewhere.

## RECOMMENDATIONS FOR ECONOMIC COLLABORATION

1. If proper techno-economic surveys are undertaken in all countries, and perspective development plans prepared, collaboration in economic development on the basis of regional specialisation and division of labour may become possible. This would be highly desirable, either among all countries in the region, or at least among groups of countries.

2. Intra-regional trade could be attempted to be increased through preferential treatment for exports from countries within the region.

3. The possibilities of technical collaboration and exchange of know-how may be explored.

4. In the case of commodities like tea or copra, where two or three countries within the region dominate the world export market, the possibilities of joint marketing policies should be explored.

5. As all these countries are undertaking development planning, exchange of experience on economic, organisational, administrative and technical experts of planning and executing development projects should be properly organised both through professional conferences at the experts' level and also through exchange of professional personnel.

### RECOMMENDATIONS FOR SCIENTIFIC AND TECHNOLOGICAL COLLABORATION

1. A national scientific policy be evolved in each of the countries of South and South-East Asia, which should be integrated with national economic policy.

2. All efforts should be exerted to integrate science with social and cultural movements by increasing the science consciousness of the people.

3. Necessary investment in scientific and technological research be made including the provision of and/or creation of resources for making the economic and technological development possible in a short period of time.

4. (a) Greater direct exchange of information, scientific papers and accounts of technological experience;

(b) Exchange of scientific and technical personnel between the countries of the region.

For this purpose bilateral agreements between the governments of the region should be encouraged.

5. Regional institutions be developed to undertake research on common problems, such as survey of natural resources, public health, malaria, bilhazariasis, etc.

6. Existing research institutions should be encouraged to undertake joint and collaborative work on problems of wider interest and utility to the region.

7. Efforts should be made to invite experts, as far as possible from within the region.

#### RECOMMENDATIONS FOR SOCIAL DEVELOPMENT

1. The various media of mass communication should be strengthened and utilised on the one hand to serve as instruments of social change within the countries and on the other to spread in other countries a greater awareness of the social developments taking place in different countries in the area.

2. Educational system should be related to the social and economic tasks facing the countries.



## SECTION III: BIBLIOGRAPHY OF BOOKS AND ARTICLES

(Note: Titles of books and periodicals are in italics; under each subject and country, books are listed first and then articles, all in alphabetical order).

### Abbreviations

<b>BSOAS:</b>	Bulletin of the School of Oriental and African Studies
<b>E &amp; W:</b>	East and West
<b>HWM:</b>	The Hindu Weekly Magazine
<b>I:</b>	Indica
<b>JAOS:</b>	Journal of the American Oriental Society
<b>JASP:</b>	Journal of the Asiatic Society of Pakistan
<b>JRAS:</b>	Journal of the Royal Asiatic Society of Great Britain and Ireland
<b>JSEAH:</b>	Journal of South-East Asian History

## ANTHROPOLOGY

### INDIA:

Graziosi Paolo: *Prehistoric research in northwestern Punjab.— Anthropological research in Chitral.* (Italian Expeditions to the Karakorum (K2) and Hindu Kush. Scientific Reports. V. Prehistory, Anthropology, Vol. I) viii, 249 pp., 153 plates. Leiden: E. J. Brill, 1964. Rev. in the *BSOAS* Vol. xxviii, Part 3. Pages 681.

The book contains description of 19 sites at which palaeolithic material has been found, and the finds, which are fully illustrated supplement the results of De Terra and Paterson the last workers in the area in 1939. The anthropometric study, which forms the longer portion of the book, is somewhat technical in its presentation but thorough.

## ARTS AND CRAFTS

### INDIA:

Dikshit, Moreshwar, G.: Studies in Ancient Indian Glass (I). (*E & W.* Vol. 15, 1-2. Jan. 1964, March 1965, pp. 62-68):

Doubtful if it was known in the Indus Valley civilization; is clearly mentioned in the Mauryan period in Kautilya's Arthashastra.

## CULTURE

## GENERAL:

*The Ancient Buddhist Arts in Central Asia and Tun-Huang:* (Hozokan, Kyoto 1962, pp. 22 + 356 + 27, with 10 colour plates and 25 collotype plates). (Rev. *E & W.* 15. 1-2. Jan. 1964, March 1965, pp. 112-118):

This is the fifth Volume in the Monuments Serindica series published and edited by Japanese scholars of Central Asian culture; it is largely based on data collected by the Otani expedition to Chinese Turkestan; but material is also drawn from other sources as this volume deals with art in general.

Chhabra, B.Ch.: *Expansion of Indo-Aryan Culture.* (Munshi Ram Manoharlal, Delhi, 1965, pp. 137, plates 20. Rs. 15. Rev., I. II. 2. Sep. 1965, pp. 166-69):

The title on the cover page is too ambitious. The exact scope of the book is indicated with the addition of the words 'During Pallava Rule as evidenced by inscriptions' (p. iii) and explained also likewise on p. XIV. At several points fresh and revised readings of inscriptions are improvements on earlier versions. The absence of a bibliography is a defect.

## INDIA:

Elwin Verrier: *The Tribal World of Verrier Elwin: an autobiography* (pp. xii, 356 with 20 plates — Oxford University Press, Indian Branch, 1964. Price 30 Sh. Rev. in the *BSOAS*, Vol. xxviii, Part 3. Pages 647-648):

The autobiography is a posthumous publication detailing about the aborigines of India like Baigas, Muria Gonds, Bondos and Saoras. With his peculiar insight into tribal culture the author has devoted his life work towards studying and recording the under-privileged aboriginals of India. In a most impressionable period in the political history of India, the author, as a missionary, had moved with M. K. Gandhi, Jawaharlal Nehru and other leading Congress leaders and served as a Tribal Adviser to the North-East Frontier Agency. As a Chronicler of India's tribal civilization, the author is unequalled.

Sandesara Bhogilal Jayachandbhai, and Mehta, Ramanlal Nagari (Ed.) *Mallapurana.* (Gaekwad's Oriental Series No. 144), pp. 32 + 95; five pages of (8) photographs. Baroda Oriental Institute, 1964, Rs. 10, Rev. *JRAS*, 1965 (3 & 4), p. 147-8):

A curious medieval Sanskrit Śāstra; editors call it a 'caste purāṇa': It is on Mallas, a subcaste of professional wrestling Brahmins of Modhera in N. Gujarat, parts of Rajasthan, Hyderabad and Mysore. Much legendary material as a conversation between Krishna and a brahman Somesvara; details on diet, exercises, things to be avoided when in training etc. Conduct of a match described. A lengthy introduction including summary of contents and discussion of technical terms used in the text. Also history of the caste and the practices of present day Jeṭhi Mallas of Baroda with photographs of them in action; one photograph of brass knuckles, vajramuṣṭis, which they use. Relates ancient science to present-day practice.

Barua, R. B.: Some Important Festivals of the Buddhists in East Pakistan. (*JASP*, Vol. X, No. I, June, 1965. Pages 15-34):

The author describes at length some of the important ceremonies of the Buddhists in East Pakistan like Marriage ceremony, Vaisākhi Pūrṇima, Uposatha (fasting), occasional Melas, the main shrine and its historical significance, method of worship of the plain Buddhists etc. The author concludes by writing "It is desirable that we should modernise and recognize our melas in a proper manner in order to mobilise our social forces for the regeneration of our moribund community".

Burde, Joytsna: Ghaṭikā: An Educational Institution of Mediaeval Karnatak. (*I.*, II. 2. Sep. 1965, pp. 99-105):

Ghaṭikās were attached to temples, formed a special feature of Karnataka and spread elsewhere from there. Early origin and relations with allied institutions like Brahmapurī, Śāle etc., discussed in some detail.

Derret, Duncan, J. M.: Bhāruci on the Royal Regulative Power in India (School of Oriental and African Studies University of London — *JAOS*, Vol. 84, No. 4, December 15, 1964, pp. 392-95):

The author discusses whether ancient Indian kings had legislative power. The common view is that they had not though they had power to issue temporary edicts in conformity with the provisions found in the Dharmaśāstra. A critical study of the relevant text in Manu, as commented upon by Medhātithi and Kullūka reveals the following: "We have grounds for believing that good authorities on ancient Indian constitutional laws placed the umbrella of sastric moral authority over two distinct classes of decrees passed by the



king. In the scope left free by the Sastra amongst its detailed provisions, the royal regulative power was accepted and authentic ..... where the ruler's pandits cannot help him, his own orders have the force of law, presumably until revoked by him or his successors".

Mabbet, I. W.: The Date of the Artha Sastra (*JAOS*, Vol. 84, No. 2, April, June, 1964, pp. 162-169):

The author of the article feels that no generally accepted doctrine about the date of Arthasāstra's authorship has been settled. Even the authorship of the work has been much debated. It is a point for contention whether the work is to be assigned to the period of the Mauryan Minister Chanakya or to a later period, say 3rd or 4th century A.D., due to certain affinity to the Smrtis. The author feels that "There is no necessary incompatibility between the essential claims that Chanakya was responsible for the doctrines of the Arthasāstra and that the text we know is a product of the later times. These do not conflict". The author believes the possibility of the work being attributed to Maurya Kautilya, though he thinks that a later editor would have rewritten or compressed or compiled a text from the teachings of the school.

The author's unbiased approach to the subject in the light of the evidences available is commendable. The article, though containing nothing original, is a good working summary of the existing writings on the subject.

Rahim, M. A.: Akbar and Translation Works, (*JASP*, Vol. X, No. I, June 1965, pages 101-119):

Akbar's reign saw remarkable intellectual awakening in literature, art and culture. A large number of Sanskrit, Arabic and Turki books were translated into Persian language. Akbar established a great translation bureau and research institute. Such works as The Rāmāyaṇa, Mahābhārata, Tarikh-i-Kāshmir, Rājatarangini, Lilāvati, Hayat al-Haywan, the Atharvaveda and the Bible were all translated. Thus, the Emperor's work greatly enriched Persian literature and language. By reading these books the scholarly Muslims discovered that there were among the Hindus of the Vedic and Puranic times many customs and practices common to Muslim society also like monotheism, aversion to eating cow's flesh etc. This also helped the spread of Islam.

## INDONESIA:

McVerry, Ruth, T. (Ed.) *Indonesia*. (South East Asia Studies, Yale University. New Haven, 1963; pp. 600, Rev. E & W, 15 1-2. Jan. 1964—March 1964, pp. 118-19):

Nine authors, none Indonesian. A work of disparate essays and no systematic treatise; but covers a wide range of themes. The last two chapters are respectively an essay on modern-Indonesian literature and one on music and theatre in Java and Bali. Ably edited by a specialist in political science; the two longest essays are on the present political-economic picture of Indonesia; 'From Colonial to Guided Economy', and 'Dynamics of Guided Democracy' and this shows the fundamental nature of the work.

Selosoemardjan: *Social changes in Jogjakarta*: (Cornell University Press, N.York, 1962, pp. XXVII, 440. Appendix etc. U.S.A. \$ 6.75. Rev. *JSEAH*, Vol. 6, No. 2, Sept. '65, pp. 154-57):

Describes the social changes in Central Java from the middle of 18th century to 1950s. It must be said to the credit of the author that he is the first to synthesise and publish the results of an interpretative survey over a fairly long period.

The book is divided into five parts wherein numerous source materials are introduced relating to aspects of Javanese society. "The chapter on Sugar industry is undoubtedly the best in the book and a model of contra-situational historical analysis." The book takes credit as a standard reference work on Jogjakarta in the English language. The section on factors influencing a community's receptivity to the changes, is, from a historian's angle, the most useful part of the book.

## MALAYA:

Bastin, John, and Roolvink, R. (Eds.): *Malayan and Indonesian Studies*. Essays presented to Sir Richard Winstedt on his eighty fifth birthday, pp. XII + 357. Clarendon Press, Oxford University Press. 84s. Rev. *JRAS*. 1965 (3 & 4), p. 143):

Several very informative essays. Those on Balinese Dancing and on poet Amir Hamzah particularly so. "A Malay Scriptorium" exonerates Raffles from the charge of removing original Malay MSS. from Batavia. An exhaustive appreciation of Sir Richard's contribution to Malay studies concludes the series. All the essays are on a high level of scholarship with copious notes of sources. There is a good index.

## HISTORY

## GENERAL:

Quaritch Wales, H. G.: *Angkor and Rome: A Historical Comparison*. (Pp. XVII + 160, Bernard Quaritch Ltd., London 1965. Rev. *JHAS* 1965, p. 140 by R.O. Winstedt):

This is a study of the remarkable fortuitous resemblances between the rise and fall of two empires widely separated in space and by 1000 years in time. One wonders what similar comparative studies of later empires would reveal. The review notes some striking similarities in origins, history, relations with neighbours and so on, and says many minor resemblances are further noted in the book.

## BURMA:

Trager, Frank, N. (Ed.): *Furnivall of Burma: an annotated bibliography of the works of John S. Furnivall* (Yale University Southeast Asia Studies, New Haven, iii, 51 pp., 1963. Rev. *JSEAH*, Vol. 6, No. 2, Sep. 1965, pp. 146-8):

Comprising, as it does, a comprehensive bibliography of all the writings of Furnivall, the book covers an extraordinary range of subjects on Burma, its culture, life of the people, history—government and economics. A good number of articles deal with the Dutch administration in Indonesia.

The work is highly stimulating and those interested in the study can derive immense value from the author's highly individual interpretations.

## CEYLON:

Arasaratnam, S.: *Ceylon*, (pp. VIII + 182 Prentice Hall, New Jersey, 1964 \$ 1.95 Rev. *JRAS*, 1965 (3 & 4), p. 147):

A remarkably good addition to the growing library of books on the history of Ceylon; has a combination of the highest level of academic scholarship and clear presentation to the common reader. The author works backward interestingly from the present day Ceylon to its past. Of particular value is the discussion of the various people who make up the population of modern Ceylon.

## INDIA:

Furber, Holden: *Bombay Presidency in the Mid-Eighteenth century*: (Asia Publishing House, Bombay, 1965, pp. VIII and 76 Rs. 9/- Rev. I. II, 2. Sep. 1965, pp. 173-5):

Three lectures under the Heras Memorial Foundation; titles are (1) Bombay and Malabar coast in the 1720s; (2) The country trade of Bombay and Surat in the 1730s; (3) Bombay Presidency in War time 1740-50. Not a finished history, and not meant to be one, but an interesting and scholarly contribution and a model for younger historians of Modern India.

Mishra Vikas: *Hinduism and economic growth*. (pp. vi & 219, Bombay, etc., Oxford University Press, Indian Branch, 1962. 22s. Rev. in the BSOAS, Vol. xxviii, Part 3, page 683).

The main aim of the author, in writing this book is to explain the effects of Hinduism on the Indian economy in historical perspective, with particular emphasis on problems of economic growth. The author makes a novel approach to Indian economic history as he studies the reason for a poor growth of Indian economy as compared to that of western economy in Europe. The book is divided into 3 parts covering the period from the earliest times to 1947. The author feels that Indian society never produced a western type of entrepreneur.

Moraes, G. M.: *A History of Christianity in India from early times to St. Francis Xavier*. (A.D. 52-1542) (P. C. Manaktala & Sons, Bombay 1964. Pp. 320: plates 3, Rs. 25/- Rev. I. II. 2. Sept. 1965, pp. 170-72):

A decisive step towards a scholarly and comprehensive history of Indian Christianity. The subject is divided into three periods: (1) the Origin of Indian Christianity and its ancient links with the Persian Church; (2) The meeting between India and the Latin Church in the fourteenth century; and (3) the coming of the Portuguese in the sixteenth and beginning of modern period. Not always sufficiently critical as e.g., in the case of the Legends of St. Thomas.

Viennot Odette: *Les Divinités Fluviales Gangā et Yamunā*. (pp. 221, 26 plates. Paris, 1964, Rev. JRAS. 1965, (3 & 4), pp. 146-7 by Douglas Barret):

Thesis argued in minute detail; results interesting but highly controversial. Absolute dates are not sought, but only relative chronology by close comparison of elements in the sculptures which seem to her significant. But the analysis of a single motif in iso-

lation from style and planning may often be unhelpful if not misleading.

Sastri, K. A. Nilakanta: *The culture and history of the Tamils* (pp. viii, 181, 12 plates. Calcutta: K. L. Mukhopadhyay, 1964. Rs. 10. Rev. in the *BSOAS*, Vol. xxviii, Part 3, Page 681):

The author presents, in the book, a simple popular account of the history and culture of the Tamils in a short compass. Although it contains a number of points of detail which, had the author been writing for scholars, would have merited a discussion; nevertheless, he has succeeded admirably in his declared aim.

## INDONESIA:

Jones, Garth, N. (Translator): *The Provisional Constitution of the Republic of Indonesia*: (with annotations on each article by Dr. R. Supomo, Translated by Garth N. Jones, Cornell University, Ithaca, (N.Y.) 1964, p. 98. Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, p. 163-164):

The introductory chapter outlines the transformation of the federal—United States of Indonesia into a unitary state. Each article is followed up by a detailed elaboration by the author. A legal scholar, the author lived to see the trend towards authoritarianism, which reduced many provisions into mere theoretical ones.

'The book is a valuable contribution to the knowledge of how in a technical constitutional sense, Indonesia was governed'.

McVey, Ruth, T: (Ed.): *Indonesia* (Pp. 600, 10 plates and maps 51, tables. New Haven: Human Relations Area Files, 1963, \$12.00 Rev. *JAOS*, Vol. 84, No. 2, April-June 1964—Cora Du Bois, page 203):

This is the twelfth volume in the Human Relations Area Files series called 'Survey of World Cultures.' Its publication has a long history. The 1963 version is a complete rewrite by nine highly competent Indonesian specialists on ten topics. The volume is heavily weighted on the side of modern political, economic and social factors.

The great virtue of the volume is its well-selected, up-to-date *bibliographies* for each chapter, which are much enhanced by excellent annotations. On the whole it is an admirable editorial work of Ruth McVey.

Smail John, R. W.: *Bandung in the Early Revolution, 1945-46*: (A study in the social history of the Indonesian Revolution. Department of Asian Studies, Cornell University, Ithaca (N.Y.), 1964, pp. 169, maps—Rev. JSEAH, Vol. 6, No. 2, Sept. 1965, pages 161-163):

A highly important contribution to our knowledge of an Indonesian Revolution in its earlier phase. The book helps to broaden our views on the Indonesian Revolution with a special emphasis on the Dutch Indonesian controversy. The introductory chapter gives an account of the general development of Priangan. Then comes a description of the events in and around Bandung. The social changes and shifts in power which accompanied the events are dealt with next. At the end we get a glossary and three pages of maps.

The book is of great value as it gives a local Indonesian history during the most critical months of the Revolution.

Somers, F. Mary: *Peranakan Chinese Politics in Indonesia*: (Cornell University, Ithaca, N.Y., 1964, no. 56 U.S. \$ 2.00 Rev. JSEAH, Vol. 6, No. 2 Sep. 1965, pages 157-158):

A scholarly inquiry and study of local-born Chinese politics in Indonesia. The pamphlet describes the problems arising out of a continued membership of a larger Chinese Culture in Indonesia. Miss Somers spent some 18 months in Indonesia, examining the question of overseas Chinese Politics in the country.

"The study will certainly be of wide interest to historians, political scientists, sociologists, and even, perhaps to politicians."

#### MALAYA:

Chan, Chi Han: *The Development of British Malaya 1896-1909*. (O.U.P. Kuala Lumpur, 1964, pp. XI, 364, Maps etc. Malaya dollars 18.0. Rev. JSEAH, Vol. 6, No. 2, 1965, pp. 150-52):

British Malaya in the book denotes the four States which received British Residents after 1874 and which federated in 1896. Here the author deals with their development till the formation of the Federal Council in 1909. The introductory chapter summarises British policies and achievements of the States before the federation.

We learn that the author is one of the very first Malaysians to write in English about the history of his own country. It furnishes fresh view points, expressed clearly and dispassionately.

Leigh Michael, B.: *The Chinese Community of Sarawak: A study of Communal Relations*. (Malaysia Publishing House Ltd., Singapore 1964, pp. VII, 68, Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965):

"In this pamphlet, the author gives an outline of the recent social, political and economic trends in Sarawak and shows how the Sarawakian Chinese have adapted themselves to those changes". The pamphlet is short enough to serve as a synopsis of research and as an outline for aiding research.

#### MALAYSIA:

Osborne, E. Milton: *Singapore and Malaysia*, Data Paper: Number 53, South East Asia Program, Cornell University, Ithaca, N.Y., July 1964, U.S. \$2.50, Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, pp. 148-149):

A balanced monograph on the vital period in Singapore politics commencing from the rise to power of Lee Kwan Yew's Peoples' Action Party till its participation in the 1964 national elections. It contains 3 parts, dealing successively with the internal Singapore politics, its relation to the Federation and the events from the 1963 Singapore elections until mid 1964.

"The bibliography is useful and an appendix contains breakdowns on the 1959 and 1963 election results."

Tregonning, K. G.: *Malaysia*: (pp. 98, bibliography, maps, etc., 1965, \$ M 2.75 Rev. of *JSEAH*, Vol. 6, No. 2, p. 170-71):

"This book is the first of a series planned by the Australian Institute of International affairs to provide reliable information on developments in countries with which Australia and New Zealand have close relations, historical or geographical, economic or strategic". It is not a narrow political account but describes the changes of the changing population pattern towards a Malaysian society and attitudes.

"The book is short, readable and pre-dominantly narrative and descriptive rather than analytical. One may, at times, quarrel with details but nevertheless it is the real Malaysia which emerges from the book."

#### S.E. ASIA:

Cady, John F.: *South East Asia: Its historical development*. (McGraw Hill, Inc., New York. 1964, pp. XIII, 657, maps, bibliography, Index. U.S. \$ 10.75, Rev. in *JSEAH*, Vol. 6, No. 2, Sept. 1965, p. 140-144):

"In aiming to depict the life of the people of the various countries of South East Asia in past centuries, Professor Cady makes a laudable effort to make full use of the comparatively limited material available". Generally a fair measure of social and cultural history is thrust into the political narrative. The book is the outcome of long study and personal knowledge of the region.

The book contains six parts, dealing with The Setting, Early Empires, Transition to Modern Times, European Commercial Dominions, Intensive Economic Development and Political Reform and Nationalist Revival. It is fairly lengthy and contains useful maps, a time chart, an annotated select bibliography and an Index.

The book is a full scale general history of high scholarship which will be warmly welcomed; it is sure to help to enrich the study of South East Asian History and widen its appeal.

Cowan, C. D. (Ed.): *The Economic Development of South East Asia*: (Studies on Modern Asia and Africa No. 3. George Allen and Unwin Ltd., London 1964, pp. 193, maps index 32 Sh. Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, p. 139):

This is the third in a series of publications on Modern Asia and Africa published by the University of London's School of Oriental and African studies. It contains eight different articles by eight eminent authors with a short introductory essay by the Editor C. D. Cowan. The two articles, one by Charles Fisher on "Some Comment on Population Growth in South East Asia with special reference to the periods since 1830" and the other by James Ingram on "Thailand's rice trade and the allocation of resources" are strikingly prominent. The second one is a highly stimulating analysis of Thailand's emergence as a major rice exporter in the world. For both the specialist and the general reader, the book is a welcome addition to the economic and social history of the area.

Kahin, George McTurnan (Ed.): *Government and Politics of South East Asia*: (Cornell University Press. Ithaca, Second Edn. 1964, pp. 786, Maps. U.S. \$11.50. Rev. *JSEAH*, Vol. 6, No. 2), Sept. 1965, p. 137):

This is the second edition of the volume originally published in 1959. The rapid pace of events in South East Asia has made a new revised edition necessary. It is most useful to social scientists interested in S.E. Asia.



The book is a valuable collection of contributions about the subject studied through various angles, like Economy, Society, post election tensions and Singapore-federal government relations in 1963 and early 1964. There is a reasonable proportion of footnotes upto 1963 and the bibliographical references are excellent. Without a book of this high standard, it would be difficult for most of us to keep up-to-date on more than one or two of the countries in the area.

Parkinson, C. N.: *East and West* (John Murray, London, 1963, pp. xiv, 290. Maps, Bibliography, Index 30s. Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, pages 134-35):

"I believe that the quest for a better world in the future will be expedited by cooperative as well as competitive efforts of all people, North and South or East and West". This is the irresistible conclusion drawn by the author, in his book, where the entire spectrum of human development in the East and West is studied with a searching look. The facts stated are as interesting as they are exciting. While comparing the aspects of both he says that "like a piston, the West has plunged into the East; then the East has driven back to the West—and the cycle repeats itself".

The book assumes a volume of prior knowledge on the part of the reader. "It is erudite, but it is spiced with satire and good humour." One must reasonably share the view of the author that rivalry and competition are healthy and that the world has benefitted from the conflicts he contrasts between East and West from the dawn of history.

Pigeaud, G. Th., Theodore: *Java in the Fourteenth Century: A study in cultural history: (The Nāgara Kērtāgama by Rakavi Prapañca of Majapahit, 1365 A.D., Third Edition, revised and enlarged by some contemporaneous texts, with notes, translations commentaries and a glossary. 5 Vols. XVI, pp. 125; XVI, pp. 153; XV, pp. 175; XI, pp. 552; VIII, pp. 451. Front 2 plates, 4 maps (Koninklijk Instituut voor Taal-Land-en Volkenkunde. Translation Series 4. The Hague; Martinus Nijhoff, 1960-3, Guilders, 100. Rev. BSOAS, Vol. XXVII, Pt. 3. 1964, pp. 658-61):*

The author, with his 40 years of Javanological research, here addresses himself to sociologists and anthropologists, especially of Java. The book consists of researches in popular theatre, mummies etc., leading to a variegated experience of Javanese rural life. The author's starting point is the *Nāgarakērtāgama*, a Buddhist Court poem of 1365.

The book is learned as well as wise; the method is masterly, the expositions are short and clear and the results reliable. The maps and plans are a most welcome help.

Purcell, Victor: *The Revolution in South East Asia*: (Thames and Hudson, London, 1962, pp. 199, Index 21s. Rev. *JSEAH*, Vol. 6, No. 2, September 1965, page 143):

The author's striking study of change in S.E. Asia during the past fifty years is a compact account written in his typically lucid style. It is in three parts. Parts I and II give a historical account of the area followed by regional studies, which contain the factual representation of revolution in each political unit. Part III is an evaluation of present Western and, particularly American policy towards South East Asia.

It would have added to the weight of the publication if references had been made to authoritative studies on South East Asia. It is a good text book for an intelligent layman.

*South East Asia: An Annotated Bibliography of selected reference sources in Western Languages*. Revised and enlarged (Compiled by Cecil Hobbs, 1964, pp. 180 U.S. \$ 1.00. Rev. *JSEAH*, Vol. 6, No. 2, Sept. 1965, pages 145-47):

Mr. Cecil Hobbs, Head of the South Asia Section, Orientalia Division of the Library of Congress has made a complete revision of the earlier bibliographies, numbering 345 by enlarging it to 535 entries, covering the period 1952 to 1962.

"The organization of the bibliography is based on Major Divisions in South Eastern Asia . . . . Each geographical area is divided into aspects of history, politics and government economies, social conditions and cultural life. The bibliography concludes, with an index of authors, titles and selected subjects". This bibliography is sure to be very much helpful to any student of South East Asian History.

## HISTORIOGRAPHY

### INDONESIA:

Soedjatmoko and Mohammad Ali, G. J. Resink and G. McT. Kahin (Eds.): *An Introduction to Indonesian Historiography*, (pp. XXVIII + 427, Prepared under the auspices of the Modern Indonesia Project South East Asia Programme, Cornell University Press, Ithaca, New York \$9.75. Rev. *JRAS.* 1965 (3 & 4) p. 141):

A very interesting essay on South Celebes, 3 others on anthropology, sociology, economic history and surprisingly—international law in Indonesia. The final essay sketches the difficulty the Indonesian historian will find himself in between the demands of nationalism and the criteria of scientific truth. But in this book he will have a complete guide on how to avoid them. A full Index and four maps.

## LANGUAGE AND LITERATURE

### INDIA:

Ingalls, Daniel H. H. (Tr.): *An anthology of Sanskrit court poetry: 'Subhaṣitaratnakosa'*. (Harvard Oriental Series, Vol. 44 pp. xi, 611, Cambridge, Mass.: Harvard University Press, 1965. Price £6. Rev. in the BSOAS. Vol xxviii, Part 3. Pages 680-681):

Professor Ingalls' work contains a sincere endeavour to render into rhythmic English prose the 1739 verses of the eleventh century Sanskrit anthology 'Subhaṣitaratnakosa'. The translation is generally good but appears on occasions to benefit little by being set as verse rather than as prose.

Kashikar, C. G. (Ed. and Tr.): *The Śrauta, Paitṛmedhika and Pariśeṣa sūtras of Bharadvāja*. 2 Vols. xv, 17-32, xxxiii-xcvii, pp. 372, (vii), 527. Poona: Vaidika Samsodhana Mandala, 1964, Rs. 25, 35. Rev. BSOAS, Vol. xxviii, Part 3. Pages 679-680):

A careful and thorough critical edition providing for the first time a complete extant text of Bharadvājaśrautasūtra with a wealth of new manuscript evidence. The Pariśeṣa and Paitṛmedhikaśūtra were hitherto unpublished. Volume II Contains the translation.

Krishnamacharya, V. (Ed.) *Viṣṇusmṛti, with the commentary Kēśavavaijayanṭi of Nandapāṇḍita*. (The Adyar Library Series, Vol. 93, 2 Vols: xlvi, 461 pp.; 463 to 1070; Adyar Library and Research Centre 1956, Rs. 40. Rev. BSOAS. Vol. xxviii Part 3, pages 643-644):

The two volumes represent the perfection of the efforts of K. V. Rangaswamy Iyengar in publishing rare sanskrit legal texts. The unique feature of this valuable edition consists in producing the text of this important 16th century legal commentary in a splendid form. The introduction deals with Viṣṇusmṛti followed by a discussion of the Vaijayanṭi and a note on Nandapāṇḍita. It contains extensive citations from the Purāṇas as a further evidence of the trend of juridical writing at the period.

This work of Pandit V. Krishnamacharya is sure to be highly enlightening to those who believe in the Śāstra.

Master, Alfred: *A grammar of Old Marathi* (Clarendon Press 1964, Pages XV, 172, Price Sh. 55. Rev. BSOAS, University of London, Vol. XXVIII, Part 3, 1965, Pages 642-43):

The author was at work in the field of an intensive study of the Marathi language for many years. The grammar is arranged in fairly traditional lines. Its great virtue lies in the method the author has followed in demonstrating each morphological feature by means of textual quotations. It is beyond doubt that Dr. Master's grammar will provide an indispensable tool for all students of old Marathi for many years to come.

Vrat, Satya: *The Ramayana—A Linguistic Study* (Munshi Ram Manohar Lal, Nai Sarak, Delhi-6, Rs. 25/- Rev. HWM, 21-11-65):

This is a pioneer work. Dr. Satya Vrat treads new ground departing from the conventional studies of Valmiki's Rāmāyaṇa. Seeing that 'the epic offers a wealth of word-forms current in Valmiki's time and affords us a peep into the established usage and vocabulary that then obtained,' Dr. Satya Vrat has attempted with remarkable success a linguistic study of the Rāmāyaṇa and brings to light 'the process of synonymity in words and a number of prepositional verbs with a rich variety of meanings'. As Dr. Siddhiswar Varma observes in his Introduction, the book provides an opportunity to study Pāṇini from a new angle and to notice interesting deviations from that grammarian in Valmiki's slokas.

Dr. Sunit Kumar Chatterji bestows in his Foreword high praise on the work as of 'great importance in the study of Modern Indo-Aryan languages'.

Gorekar, N. S.: *Persian Language and Sanskrit Lore*, (I. II.2. Sep. 1965, pp. 107-119):

"The Muslims after adopting India as their homeland, did not dissociate themselves from the religion and literature of the country, and naturally therefore the Sanskrit lore was transferred to Arabic, the language of their religion, and Persian, the language of their day to day administration" (p. 107). The article is a comprehensive account of translation into Persian of Sanskrit works during the period of Muslim rule in India. Bibliography at end,

Pandya Rajendra Behare: *Naimiṣāraṇya in Literature* (JAOS, Vol. 84, No. 4, pages 405-408, December 15, 1964):

Naimiṣa of purāṇic fame in India, the ancient holy forest is said to be the modern Nimsar, a place of Hindu pilgrimage. It is situated about 45 miles to the north-east of Lucknow. The Rāmāyaṇa locates it on the bank of the river Gomati. It is mentioned in the Ādiparvam of *Mahābhārata*. The Brahmaṇas and Upanishads make repeated references to Naimiṣāraṇya, where thousands of sages lived and perhaps set up a renowned seat of learning. It was the seat of vedic sacrifices, where Saunaka performed a twelve years' sacrifice. The quoit of Viṣṇu fell there and thus a *tīrtha* now called Cakratīrtha sprang up. The place is also associated with Kṛṣṇa Dvaipāyana Vyāsa. Because of these holy and educational associations the locality has gained a reputation as a pīṭhasthāna.

#### INDONESIA:

Jaspan, M.A.: *Folk Literature in Sumatra*: "Redjang Ka-Ga. Nga Texts", pp. 1-92, Rev. JSEAH, Vol. 6 No. 2, Sept. 1965, pages 165-166):

The author has spent a considerable period among the people of South Sumatra. He has examined the older published work which has helped him to incorporate his findings in this book of 92 pages. Dr. Merevyn Jaspan correlates Marsden and other work with his own new data on the (normally) 24 character syllabaries of the region which has close affinities with South Indian literature.

"This piece of scholarship opens up exciting horizons both in publication and in rethinking the area's cultural history. It is worthy of high praise and close attention."

#### MALAYSIA:

Bunga Emas: *An Anthology of Contemporary Malaysian Literature* (1930-1963) ed. by T. Wignesan and Rayirath (Raybrooks Publications, Malaysia, 25s. Rev. JRAS, 1965 (3 & 4), pp. 140, R.O. Winstedt):

First anthology of English prose and verse by Chinese and Tamils of Malaya. The last third of the book is made up of English translations from Chinese and Tamil. From an Appendix one is surprised to learn that traditional Malay is to modern what English is to American.

## NEPAL:

Srivastava, Dayanand: *Nepali Language: Its History and Development* (Pp. 145, Calcutta University Press, Calcutta, 1962. Rev. JAOS, Vol. 84, No. 2, April-June 1964, pages 205—T. Riccardi, Jr.):

A small volume consisting of an introduction concerning the historical development of Nepal, a section on Phonology and a section on Morphology. "In the introduction, Mr. Srivastava discusses the origin of modern Nepali, its relation to other Indo-Aryan languages, its vocabulary and dialects and the three periods of the language, early, middle and modern." The author draws heavily from the work of the many predecessors in the field like Hoernle, Grierson, Pischel, and others.

## THAILAND:

Haas, Mary: *Thai-English Students' Dictionary*: (Kuala Lumpur, O.U.P. 1964—XXIX and 338, pp. Rev. JSEAH, Vol. 6, No. 2, Sept. 1965, pages 171-72. Also Reviewed on pages 663 to 666 in the BSOAS, Vol. XXVII, Part 3):

The introduction covers 10 pages giving a brief description of Thai. It is an admirably lucid and concise guide to help a reader to have a concentrated study. Mary Haas is an exceptionally literate person, with a bias towards a deep study of language, as spoken. The dictionary marks an improvement on Spoken Thai "where only the question tone was given, but still hardly goes far enough."

It is encouraging to learn that this attempt represents only a part of a much larger work. Yet it is more comprehensive than the official Ministry of Education Thai-Thai dictionary.

## PAINTING

## INDIA:

Pal, Pratapaditya: *A New Document of Indian Painting*, (JRAS, 1965, pp. 103-111):

A discussion of the painted covers of the Cambridge (UK) manuscripts of the Buddhist Tantra text *Kālacakratāntra* of A.D. 1446; perhaps in the illumination on the covers, we find the renaissance of a mixed style of painting, deriving chiefly from Western Indian tradition, but, nevertheless, adding elements from the local (East Bihar) styles, consisting of memories of the earlier monastic art as well as contemporary folk traditions (p. 111).

## PHILOSOPHY

## GENERAL:

Byles, Marie, B: *Paths to Inner Calm* (George Allen & Unwin, London, 28sh. Rev. HWM, 21-11-65):

The author went in search of this inner calm to Burma and Japan and discovered for herself that the earlier practices of the Dhyana in Burma and Zen in Japan did promote the development of inner peace through meditation. She even considers that those practices could with benefit be used by western seekers after inward peace. Three paths had been tried by the author and they are the *vipassana* meditation or insight meditation (which is distinct from that which aims at acquiring supernormal powers) or *siddhis* (iddhis), the Zen which is developed through control of breathing and observation of it (a kind of *prāṇāyāma* of yoga) till one arrives at the subtle condition that leads to that peculiar insight or intuition that unravels the riddles which make no sense to intellect—the intuitive flash called the *satori*—and lastly, the “new Japanese religion and Ittoen” which is the “centering of thoughts by taking on one’s own shoulders the blame for all evils, and seeking to expiate these evils by humble selfless service for others without remuneration, offered to the Light”. A sincere book, and well written.

## INDIA:

Williams, R.: *Jaina Yoga: A Survey of the mediaeval sṛāvakācāras*, (School of Oriental and African Studies, University of London. (London Oriental Series, Vol. 14), pp. 296, London, etc., Oxford University Press, 1963. 70sh. Rev. in the BSOAS, Vol. xxvii, Part 3, 1964. Pages 632-34):

Dr. William’s *Jaina Yoga* has the merit of being a pioneering work in what is virtually a virgin field. He gives here for the first time, a succinct account of 22 Svētāmbara and 34 Digambara authors arranged in a chronological order ranging from the second to the close of the 17th century, showing the parallel growth of the Sṛāvakācāras in the two rival sects. The sections throw much light about the controversies on the date and authorship of several Jaina works. Though written by monks the Sṛāvakācāras represent one of the best sources of information on the lay life of an ancient and non-brahmanical community of India.

Joshi, Rasik Vihari: A Note on the Doctrine of Nondifference in Difference of Nimbarka, (*E. & W.*, 15. 1-2, Jan. 1964-March 1965, pp. 92-102):

'I propose to discuss briefly the concepts of the individual soul, the enjoyer (Jiva, the bhokta), the Universal soul (Paramatman), and the threefold Brahman to understand the doctrine of non-difference in difference as propounded by Sri Nimbarka-charya.'

## RELIGION

## INDIA:

Ācarya Śrī Hemacandra: *Triṣaṣṭiśālākāpuruṣacarita* or the *Lives of Sixty-three Illustrious Persons*, Vol. V, books VIII and IX, and Vol VI, book X, *Mahāvīracaritra*. Translated in English by Helen M. Johnson. (Gaekwad's Oriental Series, 139, 140, pp. xxx, 474; xl, 405. Baroda: Oriental Institute, 1962. Rev. JAOS, Vol. 84, No. 2. April-June 1964, page 197. M. B. Emeneau):

The book is the outcome of thirty-one years of great labour and gives a key to Hemachandra's encyclopedic work on Jain history and legend. It is a scholarly translation, containing foot-notes, indexes and bibliographies.

Book VIII not only describes the life of the saviour Neminatha but also gives an account of Kṛṣṇa, containing a Jain version of Harivamsa and of the Pandavas. Book IX is concerned with the saviour Parsvanātha and also with the cakravartin Brahmadata. Book X is the story of Mahāvīra, the last of the Jain saviours. "Many parallels to Hindu material appear in all the books, and much scholarly work should be done to trace out and disentangle the relationships between Hindu and Jain (Buddhist) versions of tales".

Jacques Claude: (Ed. and Tr.): *Gayāmāhātmya* (Publications de l'Institut Français d'Indologie, No. 20) (iii), lxvi, 433 pp., 18 plates, 2 maps. Pondichery: Institut Français d'Indologie, 1962. Rev. in the BSOAS, Vol. xxvii, Part 3, page 637):

This volume is a collection of legends and ritual injunctions associated with the sacred region of Gaya in Bihar and it is an appendix to the Vāyupurāṇa. The introduction contains surveys of Sanskrit, Pali and Chinese literary references to Gaya supplemented by the history revealed in legends and in the shrines at Gaya. The account collates all matter available in manuscripts and recensions. The translation has been entirely revised by N. R. Bhatt.



Marie-Thérèse De Mallmann: *Les enseignements iconographiques de l' Agni-purana*. (Annales du Musée Guimet. Bibliothèque d' Etudes, Tome, 67) xii, 371 pp., 8 plates. Paris: Presses Universitaires de France, 1963. Fr. 40. Rev. in the BSOAS, Vol. xxvii, Part 3, pages 635-636.).

This book serves as a model for a correct approach to the subject. The author's conclusions substantiate R. C. Hazra's view on the date of the Agni-Purāṇa. In the iconographic section, the earlier stratum closely relates to such texts as the Viṣṇudharmōtara, assignable to c. sixth century A.D. In this the prime place is occupied by Viṣṇu in his various manifestations and, in the later stratum Devi assumes an important position while Śiva figures in the cosmic form of Sadāśiva. The 64 yoginis also figure in the stratum, in eight groups of eight, each associated with one of the eight mothers.

The whole work has been prepared with great attention to detail and forms a valuable addition to the body of iconographic literature.

Rahman, Md. Fazlur, A. K.: Akbar's Religion, (JASP, Vol. X, No. I, June 1965, pages 121-134):

The article attempts at rationalising the conflicting views about the motive behind the promulgation of Din-i-Ilahi by Akbar and the real nature of the religion itself. The author is drawn to the conclusion that the activities and religious practices of Akbar clearly show that he had lost faith in the efficacy of Islamic prayers. An impartial study of the tenets embodied in Din-i-Ilahi reveals that they were quite contradictory to the Islamic ways of life. Islam does not tolerate a Muslim sacrificing his religion for the sake of the Emperor. Hence, the contention that Akbar continued to be a Muslim even after promulgating the new religion can scarcely hold water.

#### MALAYSIA:

Fatimi, S. Q.: *Islam comes to Malaysia* (Malaysian Sociological Research Institute Ltd., Singapore 1963. Pp. 102 Rev. JSEAH. Vol. 6, No. 2, Sept. 1965, p. 153):

Professor Fatimi deals in this book successively with the questions from where, when and how Islam came to Malaysia. He analyses the relevant evidences and feels convinced that Islam must have spread to Malaysia from Bengal before the 10th century A.D. and Mysticism must have played a strong role in spreading

it. The book is highly suggestive and furnishes very valuable information on the topics dealt with.

## SCULPTURE

## INDIA:

Boner, Alice, *Principles of Composition in Hindu Sculpture: Cave Temple Period*. Preface by Paul Mus. Imperial Octavo. Pp. xv 260. 25 plates. Leiden E. J. Brill, 1962. Rev. JAOS. Vol. 84, No. 2. April-June 1964. Page 198—H. Goetz):

This book is a most important contribution to our understanding of Indian art and Professor Paul Mus, the author of the fundamental work "Barabudur", in his preface, has justly declared it a revolutionary publication. Miss Boner took pains to go on pilgrimages to the great monuments of Indian art and painting in India and it took several years for her to study the details first hand. It was then the mystery behind the grandiose reliefs in the cave temples of the 7th and 9th centuries was revealed to her. She experimented with endless diagrams, repeated in the Silpa-sāstras, with the help of Pandit Sadāsiva Ratha Sarma.

"Starting from essays of the late A. K. Coomaraswamy and others, Miss Boner has, in her introduction, evolved the concept of the interrelation between symbol and image, which forms the basis of the principles of composition discovered by her. It is well possible that some day these might prove stimulating in a rebirth of our disintegrating modern art."

Taddei, Maurizio: A Linga-shaped portable sanctuary of the Shahi Period (*E & W. NS. Vol. 15, Nos. 1-2, January 1964-March 1965, Pp. 24-25*):

A bronze relief from a Peshawar dealer; perhaps a recent reproduction of a stone original of unknown provenance. It is the left leaf of a linga shaped portable shrine. Outer side represents an ekamukha linga and the inner Siva and Parvati in Kalyana-sundara form. Analogous to a similar sculpture published by Barrett in *Oriental Art* 1957, p. 59 and assigned by him to the 7th-8th century A.D. (Shahi period).

Waliullah Khan, Muhammad: Inception of Gandhara Sculpture (*E & W. N.S. Vol. 15, No. 1-2, January 1964-March 1965, Pp. 53-61*):

'All the various available evidence namely iconographic, epigraphic, monumental, and numismatic converges and leads to the

same conclusion that Gandhara sculpture took its beginnings during the rule of Sakas towards the end of the first century B.C. (and not in second century B.C. as some scholars have suggested), developed on the Hellenistic lines during the rule of Parthians in the first half of first century A.D. and was fully Hellenized in the Kuṣāṇa rule in the first and second centuries A.D. Decay and Indianization started early in the third century A.D. and by the fifth century A.D. it was almost dead. A revival of Hinduism was simultaneously started and the art was Brahminized. (p. 60):

## SOCIOLOGY

### GENERAL:

Arensberg, Conrad, M.: Professor of Anthropology, Columbia University and Arthur H. Niehoff, Research Scientist, Human Resources Research Office. *Introducing Social Change, A Manual for Americans Overseas*, (Aldine Publishing Company, 64, East Van Buren Street Chicago 5, Illinois, pages 192, \$4.95):

A concise, clear, well-organized and highly readable book designed for the many American innovators who are working to introduce new ideas and technique to cultures other than their own. How is the innovator to be alerted to perceive the crucial cultural factors which often spell the difference between success and failure? This book is an excellent tool to instill an approach, a sensitivity, an inventiveness and a set of guiding principles for the solution of cultural problems.

"This book will be regarded by anthropologists as excellent, and it should prove useful to technicians and others who are working to introduce new techniques into cultures other than their own. The book states clearly and concretely the cultural factors which should be understood for the successful introduction of new technologies. Recognizing that directives cannot be given for solving the problems of every people and place, it is none the less extremely practical. Its method is that a change will fit permanently into local cultural patterns only if the Western technical idea is re-worked and adapted. Its ultimate purpose is to make the reader sensitive and inventive in handling the cultural side of technical innovation."

Crozier, B.: *The Morning After: A Study of Independence* (Methuen & Co. Ltd., London 1963; Pp. 299. Index; 36 Shillings. Rev. in *Journal of South East Asian History*, Vol. 6, No. 2, September 1965. Page 131):

"The proper role of a state in economic planning is to make sure that the economy gets the fullest possible benefits of a free market". Such is the observation, made by the author B. Crozier who has made an intimate survey of events in many newly independent countries, namely, India, China, Burma, Ceylon, the Congo, Mali, Guinea and Algeria. This is based, primarily on his reported interviews with many leaders. He stresses the fundamental lesson to be learnt by the states that, a free country "is the surest pass-port for affluence". He has pointed out that, in many cases sovereignty has brought a decline in living standards. He feels much pained to point out the acts of defiance with which the new governments have attempted to prove that they are independent.

Mr. Crozier has performed a useful service and the book deserves a close study and attention by the newly independent states.

Loomis, Charles P. and Loomis, Zonak: *Modern Social Theories* (D. Van Nostrand Company Inc. Princeton, New Jersey £9.75/- Rev. HWM. 2.1.66):

In this bulky volume, we have a comparative analysis of the theories of eight renowned social scientists of the United States and their contribution to the study of social and cultural change. Charles P. Loomis, Research Professor, Michigan State University, and his assistant Zona K. Loomis have adopted a novel (and altogether efficacious) method of obtaining accurate records of the viewpoints of the theorists by holding tape-recording conferences with each one of them to supplement what they said in their written theses.

The value of the volume for those engaged in sociological studies and research consists largely in, and is considerably enhanced by the very comprehensive bibliographical index appended to the individual chapters and the subject index at the end of the volume.

Spann, R. N. (Ed.): *Constitutionalism in Asia*, (pages xii, 249 London: Asia Publishing House, 1964. Price S. 42, Rev. in the BSOAS, Vol. xxviii, Part 3. Pages 676-677):

Such eminent jurists and thinkers as Vivian Bose, Ralph H. Retzlaff, W. H. Morris-Jones, Maung Maung and V. K. Thiruvankata Chari have contributed stimulating articles at the Seminar on Constitutionalism in Asia held at the Australian National

University in August 1960. The reactions of participants are also recorded. The seminar noted the creaking and groaning of Asian judicial machinery.

## INDIA:

Guha, Ranajit: *A rule of property for Bengal: an essay on the idea of Permanent Settlement*. (Ecole Pratique des Hautes Etudes—Sorbonne. Sciences Economiques et Sociales. Le Monde d'Outre-Mer, Passe et Present. Premiere Serie: Etudes, xix) Pp. 222. Paris, La Haye: Meuton & Co., 1963. Fr. 28. Rev. BSOAS, Vol. xxviii, Part 3, Page 682:

Mr. Guha in his exceptionally lucid and well-written monograph, has concentrated on the intellectual origins of the Permanent Settlement. His work on the period 1772-93 may be compared with Professor Eric Stokes' erudite study *The English Utilitarians and India* (1959). The Governor-Generalship of Lord Cornwallis is remarkable for making this experiment in the system of land tenure and tax collection. It has lent itself to a perennial debate, though, it must be confessed, there is much to be said on both sides.

Varma, Prasad Viswanath: *Modern Indian Political Thoughts* (Agra, Lakshmi Narain Agarwal, 1961, Pp. X + 790 + XIV). Rev. E & W. 15. 122, Jan. 1964-March 1965):

Author well known for his studies connecting political thought with metaphysics, and for his works on Gandhism and Aurobindo. This book is in five parts: (1) Preparers: Ram Mohan, Devendranath Thakur, Keshub Chandra Sen, Annie Besant and Bhagawan Das. (2) Realizers: Moderates and extremists: Dadhabai Naoroji, M. G. Ranade, P. Mehta, Surendranath Banerjee, G. K. Gokhale, B. G. Tilak, B. C. Pal and Lajpat Rai and Sri Aurobindo. (3) Gandhi. (4) Union of religion and politics in modern India. Hindu revival stimulated by the traditional spirit; resistance to modern Western culture. Shraddhananda, M. M. Malaviya, Bhai Parmananda, V. D. Savarkar, Lala Hardayal, and others. Special chapter on Muslim political thought; Syed Ahmed Khan, Jinnah, Muhamad Ali, and Iqbal who gets an entire chapter. Lastly (5) Recent political thought: Motilal Nehru, C. R. Das, Jawaharlal Nehru, Subas Chandra Bose, M. N. Roy followed by socialist thought—Narēndra Dev, J. P. Narain and Ram Manohar Lohia. Separate chapter on Sarvodaya, followed by 'Conclusions and Reflections.'

## THEATRE

## JAPAN:

*Theatre in Japan:* (Compiled by the Japanese National Commission and published by the Printing Bureau, Ministry of Finance, Tokyo, 1963. 241 pp. 9 pp. index, 30 pp. photographs and a chronological table of main theatrical events. Price in Japan: 1,300 yen):

Quite a few books are published in English on the Japanese theatre, especially on the Noh and Kabuki forms of drama, but there have been few to embrace all the forms of the Japanese theatre, both classical and modern, covering its long history of evolution and development. *Theatre in Japan* is intended to give an account of the Japanese theatre in all its forms, with its historical background spanning a period of 1,350 years, from the early part of the seventh century to the present day. Throughout their history the Japanese have shown much eagerness in introducing cultural elements from overseas. Once introduced, these were quickly adapted and assimilated and became rooted gradually in the life of the people as a tradition. Readers of this book will be surprised to find that many of the traditional theatrical forms in Japan originated abroad and after being introduced into Japan were developed to fit the mentality and tastes of the people. The introduction and development of modern drama from the West about a hundred years ago is no exception, though this relatively 'new' genre of drama, as it is called in Japan, may still require time to become fully developed as one of the traditions of the Japanese theatre.

The book has seven chapters giving explanations of the historical development and the present situation of the ancient music and dance called Gigaku and Gagaku, and the Noh, Kyogen, Puppet, Kabuki and modern theatres. It was compiled by the Japanese National Commissions on the occasion of the International Symposium on the Theatre in the East and the West which the Commission organized in Tokyo in 1963 as a contribution to the Major Project.



## SECTION IV (A) : INSTITUTIONS

(Note: Country, Subject and Name of Institution, arranged in alphabetical order; institutions and their publications in italics).

### GERMANY

#### CULTURE:

*Martin Luther University* (Halle GDR):

The study of Indology has reached a high level in this University; there are three sections in the Indology Department, viz., Indology, Spiritual Studies and Museology; houses several interesting exhibits which missionaries like Waisen-Haus from the 17th century gathered from their visits to India; they cover handicrafts such as painted palm-leaf hand fans, folding-box-type wooden scrolls depicting life of God Vishnu and others; letters written from Calcutta by another missionary Kiernander in 1772 which contain Meteorological, botanical and geographical data of India in the 18th century; the archives possesses about two lakhs of letters and reports which include about sixty thousand from India or concerning India. There are about 250 old palm leaf manuscripts.

### INDIA

#### ARTS AND CRAFTS

*Government Industrial Institute* (Cuddalore):

Started in 1957; object; to meet the growing demand for artisans required in large numbers for the several industrial schemes implemented under the Second Plan; to ensure a steady flow of skilled workers in different trades in industry; to raise the quality and quantity of industrial production by systematic training of workers; The total sanctioned strength at present is 344 of which 15 are provided for Pondicherry State. Candidates between the ages of 16 and 25 who have passed III Form are chosen for the different trades by a selection committee. A stipend of Rs. 25 per month is given to one-third of the trainees by conducting an aptitude test two months after admission on a poverty-cum-merit basis. After



the completion of 18 months a Trade Test on an All-India basis is conducted and those coming out successful are required to undergo inplant training for another six months, after which they are given the Trade Certificate. The training and lodging are free. Facilities for games, extra-curricular activities etc., are provided and free medical aid is given.

## CULTURE:

### *Chacha Nehru Toys Library (New Delhi):*

Established on the eve of the Republic Day in New Delhi by the Share Your Toys Foundation; the first of its kind in India and in Asia; an actual library of toys where children can select toys and take them home to play with just like taking a book to read from an ordinary library; it is open to all children under the age of 15 years without any distinction of religion, caste or sex. The child must sign a card for membership and the same is also to be countersigned by either the father or mother or teacher or guardian, guaranteeing that the toy will be taken care of by the child and in case of damage or destruction of the toy, it will be replaced or its cost will be credited.

Any member of this library can choose any toy of his free-will and take one toy home at a time. This toy is to be returned after a week. The toys library is open on every Saturday in the evenings. After the first toy is returned, the child can take another one. Every new toy is to be returned after 7 days. During the last eight months of its existence this experiment has proved to be a great success.

It has been found that the children coming to this toys library take good care of toys taken home. The Foundation has not been harsh to them and none of the 200 children or their parents have been asked to replace a toy. Very few toys have been damaged. After the child returns the toy after a week, the librarian sees if it is carefully kept. A rose flower (Chacha Nehru's red rose, of course) is marked on the membership card of the child if the toy is kept well. If the child gets such eight roses on the card, the gift of a toy is given as prize for good care. Such toys for prizes are displayed separately in the toys library and the children have choice to select the prizes. The Chacha Nehru Toys Library had two such prize distribution ceremonies during the last eight months.

If the toy is not kept well, damaged or destroyed, the librarian makes a cross on the card. Two such crosses will debar the child from taking any toy for a month from the toys library.

The experiment has worked so well that most of the parents who were not sure whether their children would break the toys have reported that their children have developed good habits.

*Indian Institute of Advanced Study* (Rashtrapati Niwas, Simla):

Inaugurated by President Dr. Radhakrishnan in October, 1965; aims at providing opportunities for meeting of minds and commerce of ideas as "are likely to extend horizons of knowledge and wisdom and add new dimensions to life and thought". The Union Minister of Education, Mr. M. C. Chagla is the Chairman of the Governing Body of the Institute. The Institute is unique in the sense that it has no curricula, no course of study, no examinations and no degrees. Scholars would come here with respective projects and do research in important branches of Humanities under able guidance and promote the meeting of cultures, civilizations and understanding different view points.

*Institute of Russian Studies* (New Delhi):

Inaugurated in November 1965, by Mr. V. P. Yelutin, Soviet Minister for Higher education; will be a part of the Jawaharlal Nehru University; Dr. Sunitikumar Chatterji, the well-known linguist, is the President of the Institute; intended as a symbol of abiding friendship between India and Russia. The one-year language course in the Institute which will commence now will serve as the base for the three-year degree course to be started from 1966. The degree course will be equivalent to the Honours degree courses of an Indian University and will cover different aspects of Russian language, literature, history, culture and geography. The training programme of this course is calculated to cater to the need of higher proficiency in and command over the Russian language and specialisation in Russian literature. The object of this course will be to produce competent teachers, interpreters and translators.

To ensure high standards of admission and training, at least 50 per cent of the students will be offered suitable scholarships on the basis of merit cum means so that talented students wishing to study Russian are not deprived of the opportunity for lack of

means. Ample hostel accommodation has been provided and the scholarships cover all necessary expenses.

The President Dr. S. Radhakrishnan in a message for the occasion said that by promoting studies of the Russian language and literature "we shall be opening a window for our people on the grand panorama of Russian thought, life and culture. Our students will be able to draw on Russian knowledge and experience in the field of technology and science, in which the USSR has made such phenomenal progress".

*The Kerala Granthasala Sangham (Kerala):*

"Has drawn up an ambitious programme for making the Library movement in the Kerala State the spearhead of a comprehensive community service. The basic aim of this programme is to develop rural libraries as lively and vigorous centres of social and cultural activity. The high percentage of literacy in Kerala has always contributed to make its library movement an effective measure of cultural activity and the Sangham can claim to have been doing work in the twenty years of its existence. It controls a network of as many as 3208 libraries."

#### DANCE:

*Nartak Milan (Dancers' Guild, Bombay):*

"Its growing impact on lovers and practitioners of Indian dance owes not a little to its energetic Secretary and promoter, Sunil Kothari. Recently, the Nartak Milan staged a unique demonstration by Kumari S. Padma, a young danseuse from Madras. The novelty of the show was in the fact that Padma had adapted a series of sculptural poses from the temples of the South which house the Hindu gods". According to her the poses in the ancient sculptures are not static but "movements arrested during the course of a dance" which "should be rewoven into the dances from which they have originated". The danseuse has done a lot of research in this unique attempt which is perhaps the first in the field of Bharata Natyam.

#### HANDICRAFTS:

*The Artists' Handicrafts Association (Madras):*

A colony cum work centre planned for accommodating thirty-five artists and their families six miles south of Adyar on the

new East Coast Highway. It will have studios worksheds with all modern conveniences. The artists will work on chosen crafts like ceramics, leatherwork and batik.

## LITERATURE:

### *Sahitya Pravarthaka Cooperative Society (Kerala):*

A publishing house run as a cooperative venture by the writers of Kerala. Founder Secretary: Karur Nilakanta Pillai, one of the best known Malayalam short story writers. Has been in existence for the past 20 years; has published over seventeen hundred titles so far and controls nearly seventy five percent of the booktrade in Kerala through its sales agency, the National Bookstall. The publications cover editions of old and new texts of Malayalam literature, translation of a number of books from European, American and Indian languages. On the occasion of its twentieth anniversary it conducted an all India Literary Seminar in June 1965 at Kottayam. Writers from Kashmir, Bombay, Madras, Calcutta, Bangalore and Hyderabad represented various languages like Hindi, Marathi, Gujarathi, Tamil, Kashmiri and Kannada. The themes covered problems of publishing in the languages of India, the role of cooperatives in publishing, the role of the writer in developing economy and the projection of the Indian image.

## RELIGION:

### *Vishva Hindu Parisad (Allahabad):*

A newly organised body of the spiritual leaders of pan-Hinduism; under its auspices on the occasion of the Kumba Mela at Allahabad was convened in February 1966; a gathering of the different sects of Hindu communities and religious orders under one common flag symbolising India's spiritual, cultural and temporal 'unity' in diversity. Six million pilgrims attended the Kumbha Mela. The gathering is said to have been the first of its kind since Harshavardhan held something like this in 7th century A.D. at Kanauj. This conference of the Vishwa Parishad has laid the foundation for a stock-taking of modern Hindu *dharma* in the context of contemporary science and technology under the leadership and guidance of the Sankaracharyas of Dwaraka and Puri. The conference has set up a Council of the Learned to prepare

a charter of *Hindutva* and to prescribe a code of *loukik* and *daivik* conduct in consonance with the Indian heritage to fit into the modern world. The 25,000 delegates at the Vishwa Parishad were generally concerned about the future socio-religious aspects of the Hindu life in India and over one crore of Hindus living abroad; checking the disintegration threatening the Hindu socio-religious order, under the impact of economic and political conditions and to combat inroads upon the Hindu body politic, specially the spirit of proselytism underlying Christian missionary charities. The Council consists of the two Sankaracharyas, His Highness Sri Jaya Chamaraja Wadiyar, Dr. C. P. Ramaswami Iyer, Sant Tukdoji Maharaj, Swami Chinmayananda, Sri M. S. Golwalkar and Mr. R. P. Mukherjee.

#### SOCIOLOGY:

*The Family Life Institute (Madras):*

Inaugurated by the Union Health Minister in January 1966. Object: to help smoothen out problems of maladjustments disrupting family life; deal with youth counselling and marriage guidance. The Institute is taking up for the present only family life education for college boys. The Loyola College has offered to introduce the scheme from January next and other colleges are to be covered later on.

### SINGAPORE

#### CULTURE:

*University of Singapore, Economic Research Centre (Singapore):*

The Economic Research Centre of the University of Singapore was established to carry out coordinated research into the economic and social problems facing Singapore, Malaysia, and the Southeast Asia region, to assist in the determination and description of the long-term goals of developing nations of the region in general, and of Singapore and Malaysia in particular, and to provide facilities for research workers in these areas of research.

As presently organized, the activities of the Centre are divided into three major subject areas: Industrialization and regional trade, demography and manpower, and social accounting.

The industrialization division is currently planning a program of research which is intended to contribute to shaping an industrial development program for Singapore and Malaysia.

In the area of demography and manpower, planned studies include analyses of recent census data, programs of collection and analyses of required data, and studies of measurement techniques.

The aim of the social accounting unit is to evaluate available statistics and examine the conceptual problems of compiling aggregates, to assist in the setting up of a framework of social accounts which could be used as a basis for the more accurate formulation of aggregate figures as well as for detailed study of the various sectors of the economy.

The Centre will make its findings available through publication in journals, monographs, special studies, and other appropriate media.

A major concern of the Centre is the organization of joint research arrangements with other institutions.

The Centre was established early in 1965 under a grant from the Ford Foundation. It is housed in a separate building of the University of Singapore campus and offers easy access to the University Library as well as to its own research collection. Inquiries may be directed to Dr. You Poh-Seng, Director, Economic Research Centre, University of Singapore, Singapore-10.



## SECTION IV(B) : SCHOLARS AND ARTISTS

### CEYLON

#### PAINTING:

*Sennayake Senaka* (Colombo):

An "untutored prodigy painter" (See *Bulletin*, 1963, Part II, p. 323). An exhibition of his paintings sponsored by the Indian Council for Cultural Relations was on view at Madras in March 1966. The Governor of Madras described the exhibits as the work of a genius. The 25 oil paintings represent the artist's recent productions and the 15 line and wash drawings displayed at the exhibition gave the visitor unmistakable proof of the artistic precocity and the outstanding talent of the painter. He has to his credit 36 one-man exhibitions comprising over 250 oil paintings, an equally large number of sketches and some 25 sculptures in seven countries including U.S.A., U.K., USSR, West Germany and Italy. The exhibition was held earlier in Delhi and Bombay.

### FRANCE

#### CULTURE:

*Malraux Andre* (8, Avenue Montaigne, Paris 8e, France):

Philosopher-Statesman; born 3rd Novr. 1901; Education: Paris, studied archaeology and Orientalism. At 20 he was already well known in the literary world of France; first Asian visit to China and Indo-China, 1923-25; served in the army; visited India in 1958; one of the best friends of India; Jawaharlal Nehru and himself were good friends; The Varanasi Sanskrit University conferred on him the *honoris causa* degree of Vachaspati and cited him as "a Samskrit scholar of repute". It was due to his powerful personal initiative that the Indian art exhibition held in Paris during Nehru's visit in 1960 was a success. He said at Varanasi: "The West has begun to understand India and tries to grasp her spirit through her sculptures, music and dance". Referring to India's role in the United Nations he said: "The UN is what it is, because India is a part of it". He attaches great importance to India "maintaining its present position as a balancing factor in the world and as



a power which stands for certain ethical principles". Minister of State for Cultural Affairs in the Republic of France since 1960; Publications: *La Tentation de l'Occident*; *La Vole Royale*; *Les Conquerants*; *La Condition Humaine* (trans. in 18 languages); *Le Temps du Mepris*; *L'Espoir*; *Les Noyers de l'Altenburg* (Eng. trans. *The Walnut trees of Altenburg*); *Goya-Oeuvres Completes*; *Psychologie de l'art* (Eng. trans. *Psychology of Art*); *Les Voix du Silence* (Eng. trans. *The Voices of Silence*); *La Metamorphose des Dieux* (Eng. trans. *The Metamorphosis of the Gods*). Claude Mauriac another Frenchman of letters says of him "Skilled in handling a tommy-gun as well as a fountain pen which in fact he uses like a weapon, more familiar with secret services than with academies, yet qualified to teach philosophers a thing or two, expert in TNT and aesthetics, capable of reading a map as easily as a difficult treatise; both eloquent and silent, passionate and wise; often rather disturbing, combining a disconcerting levity with the utmost seriousness of purpose—such is Malraux".

## GERMANY

### LANGUAGE AND LITERATURE:

*Wezler Albrecht* (Federal Republic of Germany):

A German Sanskrit scholar; born in 1938; became interested in Indian Philosophy and Sanskrit quite early. At the University he studied Sanskrit and is now fully conversant with this language, Hindi, Urdu and Tamil besides the two ancient dialects of Pali and Prakrit. The Government of India has selected him for the award of a "Free round trip to India" prize, which is generally given to foreign scholars studying Indian languages. Mr. Wezler will be visiting various Universities, Museums and Cultural Institutes during the course of his three week stay in India. He proposes to stay in India for a longer time next year to make a detailed study of Panini's grammar. He has also planned to take up a detailed study of Tamil or Telugu besides the two systems of Indian philosophy, Vedanta and Navya Nyāya.

### CULTURE:

*Mode* (Dr. Prof.), *Heinz* (Halle):

"One of the greatest Indologists of the present day". Has in his possession enormous collections of Indological exhibits; he is

the Principal of the Museology Department of the Martin Luther University at Halle; he has paid many visits to India and he was a scholar in Santiniketan in 1934; "His early works in Santiniketan or his basic new studies on Mohenjadaró civilization and various aspects of India show his greatness. Recently he published jointly with Mr. Arun Roy a book on "Bratakathas" of Bengal. At present he is busy to bring out books on folk tales of Bengal and on Indian art". Whenever Prof. Mode gets the opportunity he never fails to come to India.

## INDIA

## ART:

*Krishna Iyer, E. (Madras):*

*See Bulletin, 1957, p. 184.* A lover of art and music; was closely associated with the Music Academy in the early days and acted in dramas organised by the Suguna Vilas Sabha. He himself knew dancing and the intricacies of Bharatha Natya. As Secretary of the State Sangeetha Nataka Academy during the last 10 years he has done much to encourage young and talented artists. Recently he retired from that post. Was awarded the distinction "Padma Sri" by the Government of India in 1966.

*Shankar Pillai (New Delhi):*

*See Bulletin 1961, Part I, pp. 104-105.* Commenting on the On-the-Spot Exhibition conducted by Shankar Pillai in New Delhi in 1965 the Delhi letter of *Cultural News from India*, Vol. VI, No. 5, p. 26 observes: "Shankar has no doubt roused great interest in drawing and painting among children, teachers and parents. But competitions and exhibitions may well lead to an incorrect, perhaps even injurious attitude to child art. Whether it is necessary to have functions at which children preside and make speeches to a large gathering of V.I.P.'s—as they do at the prize-giving of the International Child Art Competition, an annual feature of growing magnitude—is a moot point."

## ARTS AND CRAFTS:

*Chidambara Velar (Neivasal, Tanjore Dt.):*

Master Craftsman; 37 years old; "With practically no tools whatsoever, not even potter's wheel, he can make fantastic pieces

of artistic items in gigantic sizes of even 16 feet in free hand by making long strips of clay. The only tools he occasionally uses are a bat-like wooden tool and a stone. He makes figures for temples like Ayyanār, Madurai-Viran, Munīswaran, Māriamman and so on—number of varieties of figures of deities and animals like horses, elephants, etc., in traditional and decorative style.

The material used is the local tank-bed clay to which some rich husk is added. It is astonishing to find the master-craftsman putting the coil prepared out of clay in the shape of the hoof and building the entire horse up stage by stage placing layers after layers of clay. The horse develops in the reverse order from the foot to the head.

*Padmanabhan Achari, T. N. (Trivandrum).*

Master Craftsman: Hailing from the well-known Edavankat Viswakarma family in Chengannur taluk of Alleppey District, the 72 year-old recipient of the National award has been a zealous votary of the art. There is ample evidence of his skill and achievements in several temples and places in Kerala.

A unique contribution of his is in developing the use of Kathakali themes for carvings into a fine art, which has earned for him the national award. He has carved almost all the characters in Kathakali, Kerala's pantomime type of dance-drama, both life-size and small. Well-versed in the Shastras relating to wood carving, the Edavankat family had enjoyed royal patronage from the time of Cheraman Perumal, the founder of ancient Kerala. One of its members received valuable presents, a hat, gown and a certificate of merit from the British Crown about half-a-century ago.

#### CULTURE:

*Radhakrishnan, Dr. S. (Rashtrapati Bhavan, New Delhi; 30 Edward Elliot's Road, Mylapore, Madras-4):*

The world known Philosopher Statesman. Born 5-9-1888; Education: Madras Christian College; F.R.S.I., M.A., D.Litt (Hon.), LL.D., D.C.I., Litt.D., F.B.A., Bharata Ratna (1954); German pour la merite (1955); Master of Wisdom (Mongolia), 1957; Goethe Plaque (1959); Hon. D.Ph. Teheran Univ. (1963); Hon. Doctor of Laws, Pennsylvania Univ. (1963); Hon. D.Litt Tribhuvan Univ. (1963); Hon. Ph.D., Moscow Univ. (1964); Hon.

Doctor of Laws, National University of Ireland (1964); awarded the "golden spur", the highest vatican award by H. H. Pope Paul VI, 1964; for some time Professor of Philosophy, Presidency College, Madras and in Mysore University; Upton Lecturer in Comparative Religion, Manchester College, Oxford; Hibbert Lecturer 1929-30; Vice-Chancellor, Andhra and Benares Hindu Univer. Spalding Professor of Eastern Religions and Ethics, Oxford 1936-52; George V. Professor of Civilization, Calcutta University, 1921-39; member of International Committee of intellectual cooperation, 1931-39; member and leader of Indian Delegation, Unesco, several times; Chairman of the Executive Board, Unesco, 1949; Indian Ambassador Extraordinary and Minister Plenipotentiary of Soviet Russia 1949-52; Chancellor, Delhi University 1953-62; Chairman, Indian P. E. N.; Vice-President Indian Union; Now President of the Union. Publications many; to mention a few major works; *Philosophy of Rabindranath Tagore*; *Reign of Realism in Contemporary civilization*; *Indian Philosophy*, 2 Vols. *The Hindu view of Life: An Idealist view of Life*; *East and West in Religion*; *Eastern Religion and Western Thought*; *Gautama the Buddha*; *India and China*; *Bhagavadgita*; *The Principal Upanishads*; *Dhammapada*; *Recovery of Faith*; *East and West*; *Brahmasutras*. "And so the function, the unique function, which Radhakrishnan fulfils to-day is that of a liaison officer. He seeks to build a bridge between the traditional wisdom of the East and the new knowledge and energy of the West that each may be enriched by the qualities of the other. Synthesis and reconstruction are his objectives and he believes that they can be most effectively achieved by a revival of religion" (C. E. M. Road) "Persuasion is again his method as a philosopher, not the polemics of a dialectician. His detractors say that he is not a creative thinker. But it should not be forgotten that he has reconsidered afresh the entire philosophical heritage of India and contrasted and compared it with that of the West. Interpretation is in a sense recreation; to have rescued Indian philosophy from the morass of futile scholarship and presented it as a well integrated whole to the world is no mean achievement. Radhakrishnan's work, then, must be regarded not as an exposition of a particular system, but as commentaries on a way of life. In this way of life he has absorbed much that is now regarded as belonging to the west. There is no glorification of poverty, and science has a place in it" (R. G. K. in IWI, 24, 1.1.1965, p. 61).

## DANCE:

Shanta Rao (India):

See Bulletin, 1960, I, p. 118, studied various styles of dancing, *Bharata Natyam* under Pandanallur Meenakshisundaram Pillai; *Mohini Attam* under Krishna Panikkar; *Kathakali* under Ramunni Menon; *Bhama Sutram* under Sri Venkatachalapathi Sastri. Besides, received guidance from various teachers for a critical knowledge of *Yakshagana*, *Bhagavatamela* and *Bhama Natyam*. Had a Dance Academy for two years for study and research in the dance tradition prevailing in Kuchipudi. *IWI*, 20-6-66, pp. 37 & 59 contain her views on the dance art in general. "To my mind, *Bharata Natyam*, *Mohini Attam* and *Kathakali* remain the three great classical dance forms, for these styles reflect a serious and sustained vision and, with their complete and comprehensive vocabularies, offer an exciting challenge to any creative artiste—a challenge that one finds in each fresh undertaking as new and exciting when it first revealed itself. Together they provide an inexhaustible storehouse for the dancer, a heritage that will never be exhausted, since the traditions are so rich as to meet all the demands of creative expression. One can devote one's whole life-time to exploring the treasures and gain a soul-satisfying recompense for the time and energy expended in this ambitious task." "My favourite subject of study is *Bhama Natyam*". "We have in mistaken enthusiasm for tradition, created a lot of things that were never there. We should have cremated several of these spurious traditions long ago. To me the grandeur, the dignity and discipline of tradition will always remain most valuable. Every region, in India, simply because we gained independence, wants to produce something in the 'authentic' tradition. Every one is caught up in this meaningless mess. *Bhagavatamela* has immense possibilities as a *nataka*. It is certainly difficult to create a proper ballet from classical dance styles. *Bharata Natyam*, *Mohini Attam* or *Kathakali* are not separate systems that sprang up in different regions without any relevance to each other. Though distinct in idiom they have "links" which should be searched. *Bhama Natyam* represents a fusion of three or four styles of dancing, the *Yakshagana* and the *Bhagavatamela* traditions of Karnataka, Melatur and Andhra Pradesh".

*Singh, Guru Bipin* (c/o Smt. Nayana Jhaveri, Shanti Kutir, Marine Drive, Bombay-1):

Born in 1918; received intensive training in Manipuri dance from leading gurus in the art. For over thirty years, he has worked for the promotion and spread of Manipuri dance, not only in India but also abroad. He has created a number of ballets. Sangeet Natak Akademi Award Winner 1965.

*Singh, Sanghaji*, (New Delhi):

Teacher of Manipuri dancing at the Triveni Kala Sangham; one of the foremost exponents of the Manipuri style of dancing and is the director and main dancer of the troupe. He combines in himself the role of performer, choreographer and artiste of great creative talent. Recently toured with his troupe Federal Republic of Germany on the invitation from Indo-German Society, Stuttgart.

*Vyjayanthimala* (Madras):

Bharata Natyam danseuse; trained in the best traditions of Bharata Natyam her gurus being Ramiah Pillai, Dandayudhapani Pillai and Kittappa; danced before the Pope at the age of five; did not attain any measure of eminence as child dancer; emerged as a professional dancer in 1947 in her fourteenth year; became prominent in 1949 when she was given the starring role in the Tamil film "Life"; much more extensively known for her work on the screen than as a stage dancer; Mr. Mohan Khokar, a competent authority on Dance in his critique of Vyjayanthimala's role as Bharata Natyam danseuse observes in *IWI*, 27-2-1966, p. 64 "Vyjayanthimala has of course mastered the mechanics of the art. But to be a truly great dancer one has to have something more than mere excellence or perfection of technique and that is a distinctive personal style and inspiration. In her dancing to-day one can find more presentation than of preparation. She has all the qualities necessary for the making of a dancer of the very first rank; the limitations she has are easily eradicable. Dancing, according to her, is her first love; one looks forward to the day when it will become her absorbing passion, for then one will know that Vyjayanthimala's place among the immortals of the dance is secure".

## LANGUAGE AND LITERATURE

*Ashok, Upendra Nath* (5, Khusrobagh Road, Allahabad-1):

Born in 1910, first began writing plays, stories and poems in Urdu, but adopted Hindi from 1946. He has to his credit ten full-length plays and a number of one act plays. Some of these have been translated into many Indian and European languages. Sangeet Natak Akademi Award Winner 1965.

*Menon, Aravindakasha* (MC: VI/5, Pisharathu Street, North Perur, Kerala State):

Born in 1921, belongs to the royal family of Cranganore, noted for its artistic and literary talent. Shri Menon began his acting career early and has for many years been a leading actor on the Malayalam stage. His work has deservingly brought him many honours from the people of Kerala. Sangeet Natak Akademi Award Winner 1965.

## MUSIC:

*Barodkar, (Smt) Hirabhai* (37/17, Swar-Vilas, Prabhat Road, Poona-4):

Studied vocal music with her brother Shri Sureshbabu Mane and Ustad Wahid Khan (Behere) and is one of the leading musicians of the kirana gharana. Known for her chaste and refined presentation of khayal, she is equally at home in the lighter styles of music. She is also one of the pioneer actresses of Maharashtra. Sangeet Natak Akademi Award winner 1965.

*Khan, Vilayat* (East Bengal):

A talented Sitarist. Born in 1928 in Gauripur; hails from a musical family for his father Enayat Khan was a famous Sitarist and his mother was also a musician; early training under his parents; he owed his recognition in the world of music to Z. A. Bokhari, who was Director-General of the AIR, New Delhi; in 1944 he got his first major opportunity to demonstrate his mastery of the sitar. By the kindness of Bokhari he was allowed to play in a music conference at Bombay for 20 minutes; the performance was so brilliant that when he stopped at the twentieth minute the audience protested over the restriction and the organizer of the music conference came to him and said: "For you, leave alone

20 minutes, 20 hours is not enough. Go play, the stage is yours". Uma Vasudev in her appreciation of this artist (IWI, 13-6-1965) writes: "He found it possible, to translate even the nuances of the spoken word on to the sitar, so that, when you listen to him playing you feel that a dialogue is taking place, sometimes between him and the audience, sometimes between him and himself, sometimes with the sitar alone, and you virtually hear the cajolements, the lyric appeal, the romantic entreaty with which the musician entices the instrument into revelation". On the adoption of a new form in Indian classical music he is said to have observed: "We must be progressive-minded. There is something wrong in our country. Either we condemn ourselves outright, or feel so superior that we become prejudiced and refuse to take anything new from anywhere. Foreigners are very diplomatic. They praise us but don't let that affect their system. They like to learn and know about Indian music. We should do the same with Western music. No, I would'nt like the melodic base of our music to change. But in orchestration, for instance, people have placed greater emphasis on *gats* and *taans*. I'd like to see a more thematic treatment".

*Lal, Chatur* (c/o All India Radio, New Delhi):

A very talented tabla-player (The tabla is a percussion instrument). Belongs to Udaipur where he received training from Guru Nathu Prasadji and Ustad Hafiz Mian, two renowned exponents of tabla art. Has toured in foreign countries, where his recitals helped to foster interest in Indian music. Died October, 1965. The *Sangeet Natak Akademi Monthly News Bulletin*, No. 8 writes of him: Chatur Lal was an accompanist par excellence. He played with remarkable address and understanding ... He had mastered the tabla, which he handled with superb skill, creating from it rhythmical patterns of rich variety ... His dialogues with the instrumentalists, especially Ali Akbar Khan and Ravi Shankar will long be remembered'. The *American Reporter* of 24th Novr. 1965 writes that the American International School in New Delhi has announced the establishment of a Chatur Lal Memorial award in honour of the renowned Indian Tabla player.

*Patwardhan, Vinayak Narayan.* (Secretary, Vishnudigambar Sangeet Vidyalaya, New 836, Sadashiva Peth, Poona-2):

Was born in 1898 and has served the world of music for many years. He received his training from *Shri Keshavarao*



Patwardhan and Shri Vishnu Digambar Paluskar. An eminent musician himself, he has specialized in the singing of khayal, tarana and bhajan. An author of many authoritative books on music, Shri Patwardhan has been one of the outstanding teachers of music. Founder of the Gandharva Mahavidyalaya in Poona, he is now the Principal of the Vishnu Digambar Sangeet Mahavidyalaya. He has also been an actor in the Marathi Stage. Sangeet Natak Akademi award Winner 1965.

*Ranade, G. H. (72-C, Narayanpeth, Poona-2):*

Was born in 1897, and trained under distinguished masters. Shri Ranade is renowned as a scholar and musicologist. Many research papers and books particularly on the history and acoustics of music stand testimony to his vast knowledge in the field of music. He has served many Universities and the Sangeet Natak Akademi on their academic boards with distinction. Sangeet Natak Akademi Award Winner 1965.

*Roy, Shri Dilip Kumar (Indira Niloy, Hari Krishna Mandir Road, Poona-16):*

Both vocalist and musicologist. He is the author of several books on music, musical notation, history of music and has composed dance-dramas on Vaishnavite themes. He has long been associated with Shri Aurobindo Ashram at Pondicherry where, of late, he has concentrated on the singing of bhajans — Sangeet Natak Akademi Award Winner 1965.

*Sakharam, Tavede (Bhatkhande Sangeet Vidyapith, 1, Kaiser Bagh, Lucknow):*

Born in 1879, is a well-known player of Pakhawaj. He received his training from Shri Bala Saheb Panse and Shri Shanker Bhaiya of the same gharana. For many years he was Court musician at Gwalior, and later established a School of his own in Indore. Since 1950 Pandit Tavede has been a member of the staff of the Bhatkhande College of Music, Lucknow. He is the author of two text books on mridang. The College awarded him the honorary degree of M.Mus. in appreciation of his art. Sangeet Natak Akademi Award Winner 1965.

*Singh, Thakur Jaideva (Visram Kuti D-61/29F. Siddhagiri Bagh, Varanasi-1):*

Trained under Shri Shrikrishna Harihirlekar and Shri Nankoo Bhaiya Telang, and studied music in its many aspects. He is an

acknowledged musicologist who has produced many research papers and lectured widely on the subject. For some years Shri Jaideva Singh guided Hindustani Music in All India Radio, Delhi and led the Indian delegation of musicians and musicologists to the East-West Music Meet at Tokyo, in 1962. Though nearing 70 years of age he is still engaged in studies and his field goes beyond music to philosophy and religion. Sangeet Natak Akademi Award Winner 1961.

*Vyas (Dr.) D. G.*, (Seksharia Building, 40, Parekh Street, Sardon, V. P. Road, Bombay-4):

Was born in 1894. Though by vocation an opthalmic surgeon, he has taken a keen interest in music, dance and drama both as a student and as scholar and critic. He is connected with many institutions including more than one University devoted to music. His contribution both in music and drama has been comprehensive. Sangeet Natak Akademi Award Winner 1965.

#### PAINTING:

*Das, Sunil* (Calcutta):

A young Calcutta painter; has already established his reputation as a virile and technically efficient artist; a restless experimentalist; exhibited his recent works at Chemould Gallery, Park Street Calcutta in January 1966. The art critic to the *Hindustan Standard* observes of him as follows:— "On their surface the paintings are flat decorative patterns where extreme austerity of forms and colours irritate the viewer. Then with careful observation the textural shapes begin to evoke certain meanings and association. Moreover the difficulty of perception is also caused by the manner of stylisation of forms in certain paintings, which again shows that Das is yet to fully arrive at the manner in which these paintings can be completely evocative".

*Mukherjee, Shyamal* (Calcutta):

Painter of decorative pottery; Age 26; obtained a diploma in the art from the Government College of Arts and Crafts, Calcutta: The *Amirta Bazar Patrika*, Calcutta of 18-12-65 writes of him: "The pieces he paints have a market. Some of the pieces he showed us were exquisite. But his own studio in which he makes them is too small and ill equipped. He has a small kiln of hardly a cubic foot which can make one piece at a time. Due to stoppage

of import he has to stick to indigenous varieties of material which are not satisfactory. The demand in the market was sufficient to keep him going on his own if only he could lay out the capital to make the studio. Up till now he has not been able to find it. He has one more ambition and that is to acquire training in a foreign country famous for painted pottery. He has been able to make some contacts and nothing stands in the way to sail for the country except foreign exchange".

*Prabha, M. (C/o Taj Art Gallery, Bombay):*

Painter. Exhibited her paintings at the Taj Art Gallery recently. All of them centred round the subject of poverty and destruction. She recently returned from Australia. "Her style is neither academic nor shockingly avant garde; she keeps at a safe distance from both".

*Ramarao, S. V. (C/o S. Gangayya, Near State Bank, Gudivada, Krishna Dist., Andhra Pradesh):*

Painter; Born 1931 in Gudivada; Diploma in Fine Arts; B.A., B.Com., studied for three years as Commonwealth scholar at the Slade school of Art, London; has been awarded a fellowship in Fine Arts at the Florida State University for 1965-67. Participated in the Andhra Artists Exhibition at Bhimavaram, Andrapradesh, Kalakshetra Art Exhibition, Madras, South India Society of Painters, Madras; was named 'the most significant Artist' at the second Commonwealth Biennial of Abstract Art, 1965. In a talk with Sitanshu Das he described his art as his basic adherence to Indian idioms and 'Indianness' of his colours. He put this down to his early grounding in Indian folk traditions of painting, his attachment to Bengal 'pats' Orissa's village paintings.

*Sen, Ranjan (Calcutta):*

Young Indian Artist; age 24; Graduated from Delhi University in 1960; spent two years at the Delhi polytechnic as an apprentice in painting; even as a child he won distinctions in painting; won the first prize at the Shankar's International Exhibition of Children's art when he was seven years old; this was followed by the President's medal; in 1952 he was pronounced as the best child artist in India; was awarded a scholarship by the Union Government of India; in 1963 he won the Commonwealth scholarship for a course in painting at Manitoba University in Canada. Here he secured the highest marks in all subjects, painting, etching, engrav-

ing, ceramics, thesis on history of art; he was given a gold medal for this success. To-day he is the author of over 5000 works.

## SCULPTURE:

### *Gundappa (Bagalkot):*

Belongs to a family of sculptors. His ancestors settled at Bagalkot some fifteen hundred years ago during the rule of the Chālukyās. One of his fore-fathers, Gundanna Anivaritachar, is credited with having built the famous Lokeswar temple of Pattadkal for which he was given the title of "Tenkandīśeya Sūtradhārī".

Besides stone, Gundappa is well versed in ivory, alloy and wood carving. His work is mostly traditional — the sculptures mainly idols of gods. An exception perhaps is his carving of a "Nude Girl", which he has exquisitely chiselled.

Gundappa single-handed built the chariot for the Maruti temple at Hunagund, which he modelled after the one in the Mantralaya temple. Since he also has a working knowledge of lathes and machines, he fashioned his instruments himself.

Gundappa gave up his education at an early age due to domestic problems and worked as a factory hand for some time. But he gave it up soon and came back to his first love — sculptoring, which his family had given up as uneconomical. By doing so, he has revived the family tradition.

## THEATRE:

### *Bhanumati, P. (Madras):*

A popular film actress both in Tamil and Telugu. She has acted in over 100 films so far and has won the best actress prize several times. She has been awarded a prize by the Sahitya Akademi for the best short story in Telugu. She has donated Rs. 12,000/- to C. S. R. Sarma College, Ongole, and Rs. 5,000/- to a girls high school in Poonamalle. Was awarded the distinction "Padma Sri" by the Government of India in 1966.

### *Ganesan, Sivaji (Madras):*

Talented contemporary actor of the Tamil stage. Joined the stage at the age of 10. He has acted in more than 100 films and

he is ranked the topmost actor in Tamil films. He has annexed the prize as the best actor continuously.

His acting in "Veera Pandya Kattabomman" was so superb showing the early revolt against British authority that it was selected as one of the films for the International Film Festival. His other two popular films were Ratha Thilakam and Kappalottiya Tamizhan.

When hostilities broke out between Pakistan and India, he toured the frontier and Tamilnad, staged dramas and collected money for the Defence Fund. He had also contributed a large donation to the mid-day meals scheme and the Voluntary Health Service. Was awarded the distinction "Padma Sri" by Govt. of India in 1966.

*Moreshwar, Krishnachandra* (Sri Bhalchandra's Bungalow, 215, Raja Ram Mohan Roy Road, Girgaum, Bombay):

Was born in 1921; his deep devotion to the revival of Sanskrit theatre has merited rich reward. He has produced and directed many plays, taking the leading role. He received the Sangeet Natak Akademi Award for 1965 for his efforts towards the revival of the Sanskrit theatre and his contribution to the art of acting.

*Suhasini, Mulgaonkar* (Bombay):

A young and enterprising lady actor-singer with an excellent academic record. Her first one-woman show of the musical Marathi play *Soubhadra* by Annasaheb Kirloskar was thought by some as a new form of art. Latest performance of hers is a solo rendering of another musical play by Khadilkar, *Swayamvar*, which is based on the episodes connected with Lord Krishna's elopement with Princess Rukmani. These solo attempts of this Marathi stage actor though highly commendable may yet not be "completely satisfying to the theatre-goers".

*Muljibhai Nayak* (C/o Joshi's Mahal, Post Umta, Distt. Visnagar, Via Mehsana, N. Gujarat):

Was born in 1892 in a family of Bhavai actors. His first appearance on the stage as an actor was when he was only seven years old. A professional actor of distinction, he has appeared in many different roles in traditional Bhavai plays. Apart from his eminence as an actor, he is also recognized for his work as a director of Bhavai plays. Sangeet Natak Akademi Award Winner 1965.

**CULTURE:**

*Cormack, (Dr.) Margaret* (United States Educational Foundation in India, New Delhi):

Born in Madurai, Madras State. Education: Kodaikanal School, Kodaikanal; studied at the University of Kansas, U.S.A. where she took her B.A. degree; later took her M.A. in English; took a doctorate degree (Ph.D.), thesis 'The Hindu Woman' which was published later in 1953 at the Columbia University. Taught social science at the State College in Fredonia, N.Y. In 1959 came back to India on a Fulbright grant to carry out further research on social change and her work on this subject enabled her to bring out a second book 'She who rides a Peacock' which deals with Indian students and social change. It is an analysis of higher education all over the world — dramatised through specific data on Indian development. Joined the Institute of Advanced Projects of East-West Centre at the University of Hawaii in 1963. "Altogether Dr. Cormack has spent 21 years in India as student and teacher". On her association with India she says: "I am an American; no doubt about it. And yet India is a deep part of me. I feel enriched by the combination" Her Ph.D. thesis 'The Hindu Woman' deals with the Indian woman, and through her the Indian family during a period of social change. She succeeds Dr. Oliv Reddick as Director of the United States Educational Foundation in India.



## SECTION V : EXHIBITIONS

### UNESCO MOBILE EXHIBITION — "THE ART OF WRITING" 1965

The Unesco mobile exhibition entitled "The Art of Writing" which was received in India in May 1965 completed its tour of the country in December 1965. Arranged on 50 panels, this unique exhibition traces the art of writing in its various forms from the earliest times to the present day. The exhibits, consisting of 550 reproductions of rare specimens of writing, depict the evolution in the communication of ideas from crude rock symbols to the current scripts of modern writing.

Sponsored by the Indian National Commission for Unesco, the exhibition was shown in Delhi and Kashmir in the earlier part of the year. In October 1965 the exhibition was taken to Madras where it was on view for a week at the Nehru Auditorium, Central Polytechnic, Adyar. It was inaugurated on 24 October by Mr. R. Venkataraman, Minister of Industries, Government of Madras.

In Bangalore (Mysore), the exhibition was organised at the Public Library Cubbon Park from 3-9 November. Declaring the exhibition open, Mr. V. V. Giri, Governor of Mysore spoke of the role of writing in the progress of civilization and thanked Unesco for bringing the East and the West closer through cultural works of this kind.

From Bangalore, the exhibition was taken to Bombay where its display was arranged in collaboration with the Asiatic Society of Bombay at the Town Hall Library. Inaugurating the exhibition on 12 November 1965, Mr. T. S. Barde, Speaker of the Bombay Legislative Assembly described it as a scholarly work "which brings out vividly the oneness of man in his urge for self-expression and communication throughout the world".

In Calcutta, the exhibition was arranged at the Ramakrishna Mission Institute of Culture and inaugurated by Dr. Suniti Kumar Chatterji, National Professor. Illustrating with an interesting story, man's first efforts to express himself through pictographs, Dr. Chatterji referred to how this urge for self-expression and



communication with others had led to the growth of so many scripts in various parts of the world, depicted so vividly in this exhibition. "The exhibits on view bring out the cultural affinity that binds the human civilization and makes us feel like members of one family", he said. Swami Ranganathananda, Director of the Institute's School of Humanistic and Cultural Studies, thanked Unesco for having prepared this exhibition which "provides an excellent means of promoting understanding among the peoples of the world".

(*News Letter*, Volume III, Dec. 1965, No. 4, pp. 8-9)

### STUTTGART EXHIBITION OF INDIAN ART 1966

An exhibition of Indian art is now a centre of interest in Stuttgart, Southwest Germany, and the subject of animated discussion among connoisseurs of art in the whole of the Federal Republic of Germany. The display, which embraces more than 330 valuable specimens in stone, bronze, wood, ivory and textiles, has been organised in co-operation with the Indo-German Association and several art institutions.

A fine bronze depicting Parvati, another showing Krishna as the slayer of the demon Kaliya, and several sculptures and miniatures at the display are attracting numerous laymen and art critics alike from Germany and neighbouring countries.

The exhibits have been carefully selected from masterpieces illustrating 2,000 years of Indian art and represent the pre-classical period (upto 500 A.D.), the classical period (500 to 800 A.D.) and the medieval period (800 to 1,300 A.D.). Later epochs of Indian art are represented by some of the most precious pieces of miniature paintings and calligraphy and by rare examples of artistic craftsmanship.

The exhibition, set up in the Arts building of the city of Stuttgart, will later on go to Hamburg. The patrons of the exhibition are the President of India, Dr. S. Radhakrishnan, and the President of the Federal Republic, Dr. Heinrich Lübke. Among the members of the honorary and working committee for this exhibition are the Union Minister of Education, Mr. M. C. Chagla, the Indian Ambassador to Bonn, Mr. S. K. Banerji, the Director of the Indian Museum in Calcutta, Mr. A. K. Bhattacharya and Dr. K. G. Kiesinger, Chief Minister of the State of Baden-Württemberg.

berg in Germany. The pieces of art have been brought together from the German museums of Berlin, Hamburg, Munich, Stuttgart and Tübingen as well as the Indian Museum of Calcutta, the London Victoria and Albert Museum and the Rietberg Museum of Zurich. A private collector who has also contributed to the display is Mr. Robert Gedon; he is well known to this country for he and his wife visit India almost every two years.

The masterpieces displayed at Stuttgart will certainly make a considerable contribution to a deeper and enduring understanding of India and her traditions, her culture and her spirit by the Germans and, in fact, the people of entire Europe.

The few excerpts from German newspapers reproduced below reflect the enthusiastic reception accorded to the display:

*Die Welt:*

A distant and unfamiliar realm reveals itself in the form of snap-shots: One sees gods and animals, names and symbols, voluptuousness and mysticism. A magic forest of valuable objects attracts and entices people.

The unique simplicity of many of these exhibits, their exact realism and their odd impressiveness emphasize another point: They breathe the spirit of fairy tales!

*Frankfurter Allgemeine:*

Our mythology does not know of anything as trustworthy as the elephant-headed Ganeśa. Such animals can only originate in a country where gods, ascetics and Deva-Dasis co-exist. The Indian sculpture is a form of religious art and, therefore, it is anonymous. But in the field of book illustrations, the 15th century sees the beginning of a courtly art which still has religious themes and which, in the form of miniature paintings, thrives into a charming worldwide bloom.

*Stuttgarter Zeitung:*

All well-known art-collections and collectors are taking part in the exhibition. The careful selection of exhibits provides a guarantee for the highest quality of each and every exhibit. Every exhibition of that kind demands from the visitor an effort to exercise his eyes. This is true in particular of an exhibition of art from the Indian sub-continent which is as large as the whole of

Europe excluding Russia. Therefore, it is not enough to enjoy viewing the exhibits only in the aesthetic sense. For Indian art is mainly religious and devotional in its motif.

Indologists are today convinced unanimously on this one point — a point which has been concisely and convincingly formulated by Dr. Heimo Rau, the former director of Max Muller Bhavan in New Delhi and regional representative in India and Ceylon of the Goethe Institute, Munich — that "India is the Hellas of Asia".

For India, too, has its archaic period, its classical period, its middle ages and, if one may say so, its Ancient regime in its Moghul miniatures. Above this, however, Indian art retains its own secrets.

(*German News*, Vol. III, No. 7, Feb. 12, 1966, pp. 4-5).

#### KALA BHAWAN EXHIBITION AT LUCKNOW, 1966

Inaugurating the exhibition Mrs. Sucheta Kripalani, Chief Minister, said that the modern Indian artists should not blindly imitate the western pattern and traditions of art, but should follow their own rich art traditions faithfully.

Mrs. Kripalani said that Shantiniketan was rendering great service in reviving the rich traditions of Indian art by providing the artists a proper atmosphere for the expression of their creativeness. She deplored the tendency of Indian artists to show more interest in western standards. "This habit has considerably lowered our own standard in the field of art and craft". She said, Indian artists should not live in isolation but should maintain active contact with the latest art trends in the world. That would help the artists to know and understand their role in creating joy and happiness for humanity at large and not for any particular region, country and community, she added.

Earlier, Dr. Radhakamal Mukherjee, Chairman of the Lalit Kala Akademi, remarked that it was necessary to acquaint oneself in the country with the art styles, motifs and ideals of different regions so that we could pass on from a regional to a common Indian humanity. Prof. Mukherjee observed that the modern Indian art-style, associated with nineteenth century Indian Renaissance, was born in Calcutta and Shantiniketan. It had moved far away from contemporary western realism and representationalism to explore new reaches of Indian aesthetic insight and spiritual experience.

Symbolism rather than naturalism, trans-humanism, rather than anthropomorphism, embodied themselves in the distinctive subtlety and grace of line-drawing and harmony and depth of gentle colours. These transfigured the human and the concrete with the feelings and emotions of the infinite and the universal.

Prof. V. R. Chitra, principal of Kala Bhawan, said that we should not slavishly follow the "war-torn west in all its perversities, particularly in paintings and sculpture". "I am sorry that it has spread epidemically in all its virulence and made a deeper penetration in our life and society".

The exhibition of Kala Bhawan contains a fair cross section of several generations. Such doughty names as the late Ramendra Nath Chakravarty, V. S. Masoji and Ramkinkar, Nishikant, are represented by their typical works. The sculpture section obviously has suffered owing to limitations and difficulties of careful handling in transit.

A first cursory look at the exhibition gives the spectator a sense of repose and a sense of timelessness. He sometimes has to remind himself that there are still some sheltered islands of tranquillity where bare-boiled humans can move around in mirth and attend to their respective humble vocations. The exhibition also is a significant pointer to the situation that the main streams of Indian revolution that swept across the whole length and breadth of the country, have left but a little mark on the placid philosophy and art idiom of this haven. It is only in such works as those of Ramkinkar, where clashing notes of strife and discord are struck, with a kind of iconoclastic vehemence, and where the emotional relationship with the outside world is evident.

#### *Tempera Technique:*

As one takes note of individual works one is impressed by a community of themes, and of tempera technique. Barring few honourable exceptions of Prasanto Roy, which are admirable specimens in wash technique, the pictures have the age-old tempera method. Obvious examples which come to mind among the senior painters are those of Biswarup Bose and A. Petumal. Their works are in correct style, neat scholastic efforts, unenlivened by frenzy.

Sukhen Ganguly, on the other hand, evinces a feel for colour and experiment. He commands his brush; yet one wishes he

would evolve his individual style. Arun Pal also shows a picture in wash-cum-tempera, "Blue Belle", a fair piece of work showing facility and charm.

Among the works of students, one is surprised to see such wealth of young and budding talent. It is in fact a visual tribute to Principal Chitra, who is providing sound training field for the selective talent drawn from all over the country. The charm of Kala Bhawan is in the fact that it attracts students from all parts of the country and even from abroad and provides a sound foundation for a professional career of a painter or a sculptor.

The design for mural by Santanu Bhattacharya is a competent work, which shows a clear sense of design and decoration. The colours have been laid with suave charm and the draftsmanship is neat. Similarly 'Mahakala' by Mukund Debnath is modern Tanka, in straight Tibetan style. This work is clearly drawn and painted with care and charm.

There is a delightful woodcut by Chitra Davar called "Granny". It has sturdy linear design and bears a strong impact of Binodebabu's style. Rajul Dharjwal's work brings to the spectator nice efforts of workmanship and talent. Another student, Parth Pratim Deb, shows a nice work or two where there is an effort at calligraphy and simplification.

(*National Herald, Lucknow, 4-1-66*).

#### ANNUAL EXHIBITION 1966, GOVERNMENT COLLEGE OF ARTS AND CRAFTS, LUCKNOW

This year's annual exhibition of the Government College of Arts and Crafts brings forth an excellent cross-section of available talent in the State.

In the accepted technique of wash painting, there are some exhilarating specimens. The colouring is extremely pleasing and line work is meticulous. The overall impression is very appealing. In the paintings of T. N. Rai, K. N. Tiwari or Vineet Kapoor there is sweep and craftsmanship. In these works and some others like those of Pathak, or Saroj Krishna one can see a tradition that has long sustained the Lucknow school. A few portraits and head studies show a sound background of factual study. A portrait sketch by Bansidhar Das has verve and observation. Some modern attempts of Gopal Krishna Pant and Ramkumar display a lively

imagination. In the graphic section excellent works of Shyam Sunder and Radheshyam are on view.

The sculpture wing has wide variety and expression. There is experimentation, variation of media and fine sense of form. Some of the works of Suleman Bisht and Chandra Banerjee bid fair to reach professional standards of excellence.

The commercial art wing has made some important strides in modernising the concept of publicity and salesmanship. The students of this section have several works to their credit. The poster by Radheshyam, is neat work and impressive. The press layout display by Kamal Kishore and Keshoram deserve commendation.

#### *Building Designs:*

The architecture section presents some delightful designs of modern buildings. The office structure model by Mahesh Bhargava is striking. The work by any standard is competent and evinces a thorough discipline in principles of designing. R. N. Singh's drawings and designs have a finesse and get-up of professional standing. In the section of Art Master's course, one comes across young art educators who have learnt freedom of expression, tempered by study and restraint. Some effective attempts by Surya Narain Singh and Jagdish Chandra show what directions the present teaching in art should be.

The Home Arts and Home Crafts is altogether a pleasant section. The attractive pieces by Dipali Bose are prized for their charm and effectiveness. Harbinder Kaur presents some beautiful craft work. The crafts section along with pottery has in recent times made some contribution to cottage industries designing. The sections of wood work, iron work and pottery have neatly designed functional pieces. All told, the Arts College presents this year a well-planned exhibition, which does credit to all who have worked hard to make it a success.

(*National Herald*, Lucknow, 26-2-66).

#### EXHIBITION OF HARAPPA BURIAL JARS

The National Museum in New Delhi has launched a new programme of exhibitions entitled 'The Object of the Month'. This is intended to enable the Museum to highlight a single object

every month out of its vast collections inviting special attention of the visitors to its iconographic, historical and aesthetic qualities as an outstanding work of art. For the current month, the Museum is presenting a 3,500-year-old burial jar with paintings on 'life after death' from Cemetery H, at Harappa, an object unique in the ancient world having an elaborate painting depicting a scene which recalls the Hindu belief in life after death.

It was in 1927 that the discovery was made of the Cemetery H, at Harappa, in the Montgomery District of the Punjab, now in Pakistan, by Mr. K. N. Sastri. The burial jars excavated there are unique in the sense that they depict some scenes of life after death. Their interpretations by Indian scholars have become convincingly possible because the traditions of the mortoreal beliefs have continued, with minor modifications of course, through the ages in the Indian culture which is codified in the Vèdic and epic literature.

In the pictorial representation occurring on Jar No. H 206B, the metamorphosed spirit of the dead, standing between two bovine animals, is shown as being accompanied by a large goat and two peacocks, the last-mentioned three creatures having buffalo's horns on their heads. As evidenced in certain graves a goat was occasionally sacrificed and buried along with the dead person to act as his or her guide in the dangerous journey where the sure-footed goat was obviously the most fitting companion.

On Jar No. H 206A, three peacocks are shown flying in the starry regions carrying the spirit of the dead to the higher spheres and on Jar No. H 206B the same bird plays the role of a guide by hopping nearabout the metamorphosed spirit between the bovine animals.

*(The Hindu Weekly Review, 13-12-65).*

## SECTION VI: ARTS AND CRAFTS

### THE IVORY CARVERS OF MURSHIDABAD

The humble ivory carvers of Murshidabad, the historical metropolis of West Bengal, are pertinently conscious of their top-of-the-ladder status in the hierarchy of Indian handicrafts. Though they no longer enjoy the warm spell of prosperity that their forebears uninterruptedly did for well over two centuries, this has not eroded in the least their loyalty and allegiance to the dainty craft which has steered them clear of many a vicissitude of fortune. They still steadfastly cling to their traditional inheritance though it does not fetch them as rewarding a dividend for their honest labour and unexcelled skill as they reasonably deserve.

How ivory-carving came to have its domicile in Murshidabad has often been a subject of speculation. The story that is most widely current is perhaps apocryphal. It is said that, one day, a Muslim Nawab frantically asked for an ear-scratcher of ivory. None was available in the town, nor was there any craftsman who could fabricate it. An artisan was "imported" post-haste from Delhi to make it on the spot. He used to work behind closed doors, as he was reluctant to teach his technique to anyone. An inquisitive craftsman, however, pierced a hole in the wall of the room, where the Delhi artisan was, and watched, unnoticed, through the peep-hole the man at work. Thus, surreptitiously, he learnt the technique, and out of this clandestine affair was born the ivory-carving industry of Murshidabad.

The name of the inquisitive craftsman is forgotten once for all. But his son, Tulsi Khatumber, inherited the skill from his father and, indeed, excelled him manifold. Tulsi, in his turn, taught the technique to his devoted pupils, Manik Bhaskar and Ram Bhaskar and from them the skill, that has made the Murshidabad ivory-carving the splendid handicraft that it is today, passed to successive generations of craftsmen, of whom there are about seventy-five now actively engaged in the craft.

The basic raw material is ivory from elephant tusks. Tusks are obtained from male, female and baby elephants. The tusks of



the male elephant are the longest. Next in length are those of the female, while the tusks of the baby are the smallest. A full-grown tusk weighs between 30 and 70 lb., measuring 5 to 7 feet in length, while that of a baby weighs about 5 to 10 lb. and measures anything from 14 to 22 inches. The tusk of a female elephant measures and weighs in between these figures. Depending upon the quality of the tusk, the price varies from Rs. 25 to Rs. 75 a lb.

Supplies of tusks are obtained from stockists in Calcutta, who procure them from Africa, Burma, Assam, NEFA, Mysore, Manipur, the Garo Hills and Himachal Pradesh. Payments by the craftsmen are to be made in cash against delivery. The tusks which are now most commonly used are the African and Assamese ones. The African tusks, which are in short supply, are preferred, because of their attractively creamish colour, softer grains, lower weight per unit in relation to volume, smaller wastage involved in fabrication, and lesser susceptibility to cracking during fabrication and storage. Assamese tusks are heavy compared to volume (and, therefore, more costly), harder than African tusks, whitish in colour, crack more easily and involve larger operational wastage. Burmese tusks are not liked so much, as they are very hard and crack more than either the African or the Assamese tusks. The criteria for the best-quality tusks are that there should be no surface cavities, they should be lighter in weight, the curve should be the minimum, there should be no cracks, and they should be a solid mass instead of being hollow inside.

Tools and implements used are extremely simple and all indigenous. The craftsman's kit contains nothing more than stylus, chisels, files, handsaws, measuring instruments, screwdrivers, mallets, vice, awls, compass pliers, hand-drills, T-squares and turning-lathes. If any other tools are required, they are locally improvised. Except one or two craftsmen in Murshidabad, none uses any power-driven equipment, though in other parts of India such contrivances are in vogue. The carvers have no separate workshop but work within their dwelling rooms or their verandah from dawn to dusk, with a couple of hours' recess in between.

By and large, family labour plays a dominant role in the industry. Outside labour is sometimes employed, but it must belong to the community. A skilled labourer gets Rs. 4 to Rs. 6 a day, while a semi-skilled one earns Rs. 2 to Rs. 3. They also work on

contract basis. Women and children render their quota of help, but they are given no more responsible jobs than surface ornamentation of a stereotyped nature, or polishing the surfaces. In order to ensure the continuity of the flow of skill, children, when about ten or twelve years old, are initiated in apprenticeship, and they acquire the skill in about ten years' time. There is considerable specialisation amongst the craftsmen, and it is interesting to observe that an artisan works on the same motif all through his life, instead of diffusing his efforts on the fabrication of a number of different items.

The processes of production are somewhat elaborate, spread over a number of stages. Ivory is first cut into block adequate for the work in view. The block is then shaped by cutting the circular edges lengthwise. A sketch of the motif is made with pencil on the block to ensure the parts and proportions of the intended carvings. Chisels and files are then used to work the models to finer shapes. Drills are employed to perforate, when necessary. Finishing strokes are given with the stylus of various degrees of fineness. When the models are thus brought precisely to the designed shapes, they are soaked in water for some time, and then the surface is polished by fish scales and, finally, by common chalk. Brushes are not used in finishing lest the surfaces should be robbed of their smoothness thereby. For fastening figures to the stands or for joining parts, fine and small ivory pegs are used. Wastage involved in fabrication is about ten per cent in weight. The wastage mostly in the form of powders, is used as fertilisers and also for medicinal preparations, selling at about Rs. 10 per lb.

Ivory carvers work for about nine months in the year, the busiest months being from September to May. But it is the summer that brings them worry. The climatic heat tends to develop cracks in the ivory. A coating of wax is then applied and the pieces are stored in the shade.

Each ivory centre in India has its own specialities. In the South, images are popular. Murshidabad takes pride in her State Peacock Barge, Caparisoned Elephant, Elephant Bridge, Set of Chessmen, Palanquine and Powder Case. Utility goods are also made in order to conserve the wastage. Elephant Bridges of superb quality are about four feet in length, contain as many as fifty or more elephants arranged in a series and are priced at Rs. 2,000 a piece. State Peacock Barges, made from African

tusks, may be five feet long, with forty oarsmen, the Nawab and fifteen courtiers and attendants, and one bugler. Such a barge takes three skilled men about eighteen months to complete, and may be priced at Rs. 6,000 to Rs. 8,000 each. But the number of skilled carvers for such extremely delicate jobs are very few now.

Speaking on the "Arts and Manufactures of India", Professor J. F. Royle, than whom a greater connoisseur of Indian handicrafts is rare to find, said in 1852:

A variety of specimens of carving in ivory have been sent from different parts of India and are much to be admired, whether for the size or the minuteness, for the elaborateness of detail, or for the truth of representation. Among these, the ivory-carvers of Murshidabad are conspicuous. They have sent a little model of themselves at work, and using, as it is the custom in India, only a few tools. The set of Chessmen carved from the drawings in Lavard's "Nineveh" were excellent representations of what they could only have been in the above work; showing that they are capable of doing new things when required; while their representations of elephant and other animals are so true to nature that they may be considered the works of real artists, and should be mentioned rather under the head of fine arts than of manual dexterity.

What Professor Royle said about the excellence and elegance of the ivory carvings of Murshidabad has not lost any of its emphasis, in spite of a century having rolled by since.

(Mukul Gupta in *IWI*, 13-2-66)

### ARTISTRY ON THE POTTER'S WHEELS

The glazed artistic pieces in traditional Persian designs, made at Karigiri, a hamlet five miles from Katpadi on the Bangalore Madras rail route, are among the most popular of Indian potteries.

This rare craft, as was the case with many other handicrafts of India, was faced with the prospect of extinction only a few years ago. The handful of potters of Karigiri had completely discontinued their traditional work and taken to making cheap porcelain toys. This was a sequel to the accumulation of large stocks of unsold defective pottery. Thanks to the **Central Handi-**

crafts Development Centre, Bangalore, the craft has been rescued from going into oblivion.

Karigiri has about 20 huts and about six families of potters, descendants of those who settled down there during the time of Tippu Sultan. The Karigiri art is said to have originated during the times of the Nawabs of Arcot who ruled the area. It is presumed that the pottery craft of ancient Persian designs was introduced by about the 18th century. A Hindu potter of the Nawab's household, "Sanyasi Udayar" is credited with having mastered the pottery art. The present generation of potters claim to be his descendants.

The white clay known as 'Namakatti' is the main raw material for the Karigiri pottery. Chemically this is a kind of low-fusing China clay. The white clay is obtained by the potters almost free of cost, from Kannanthangal near Sunkuvarchatram, about 30 miles from Madras City. The material is so soft and plastic that highly intricate designs in various shapes can be easily formed on the potter's wheel.

No scientific aid is used in the manufacture of Karigiri pottery. The high quality of the product is the result of the dexterity and knowledge based on years of experience.

Lead-glaze, which is ground on ordinary grinding stones, is generally used on the pottery. Dark blue, emerald green and golden yellow are a few of the common colours for glaze, which is applied with a cotton swab. The glazed pottery is fired in temperatures ranging from 800 to 900°C. No regular kiln is used. The glazed pieces are placed on stilts and covered. The fuel, mainly cowdung cakes and straw or small bits of firewood, is stacked all round.

The entire pile is smeared with wet earth which hardens and forms the dome of the kiln. Experience is the thermometer which measures the quantity of fuel and the temperature required. The clay dome is broken after it cools down.

Christian missionaries used to patronise the Karigiri art. The Victoria Technical Institute, Madras, has all along helped these craftsmen to market their products.

Four potters who, with Government assistance, were trained in modern work methods at Gudur formed a co-operative society

at Karigiri in 1956. The Karigiri Pottery Workers Industrial Co-operative Society had 17 members and Rs. 85 as share capital when it began functioning in January 1957. The Society purchases pottery articles and sells them through various emporia, enabling every potter to earn Rs. 100 to Rs. 200 a month.

The Karigiri pottery articles are cheap, the prices ranging from 37 Paise to Rs. 15. But because of their extremely fragile nature, transporting them is a problem. The Central Handicrafts Development Centre has made some successful research to find harder and stronger raw material for this pottery, without materially altering their traditional shapes and quality. It has also developed a special anti-breakage and shock-resisting packing.

The CHDC has also prepared a scheme of training persons in the Karigiri pottery craft. The scheme was sanctioned by Madras Government as part of the Co-operative Society. The first batch of 10 is about to complete the intensive two-year training, and training will commence soon for a second batch of 10. The Centre has also supplied a number of machinery items developed by them to the unit, such as potter's wheels with ball-bearings, hand wheel, pot mill with motor, etc.

The potters at Karigiri seem to lean more on agriculture than on this craft for their living. The average monthly earning of an artisan is estimated to be about Rs. 150.

(HWM, dated 23-10-65).

### SAY IT WITH LAMPS

Our ancestors associated the lamp with almost all the important events and activities of man's transitory existence on earth. The birth of a child was greeted with the lamp and it was with it, again, warriors were given a send off, and the triumphant armies returning from the battle field were welcomed, and it was the lamp again that stood as a witness and companion for the departing soul. Being the medium through which a glimpse of the deity could be had, the lamp acquired an importance with the faith of the devotee. Consequently it has become the mainstay of the artist too, for without light what could any work of art be? Once its august function was gratefully accepted by man, it was but natural that he should try to adorn it with beauty and grace.

At first the traditional deepas in India were made of stone and shell. Later came the innovation of terracotta and metal lamps. The Ramayana and Mahabharata have numerous references to lamps of gold and precious stones. To begin with the body of the lamp was bowl shaped. Later emulating the decorations of various temples, the artist beautified the lamp, which in course of time gave the concept of tree-like, animal-like and bird-like lamps.

These lamps are generally divided into two groups. They are (1) The lamps for common house-hold use and (2) the lamps for votive use. The lamps for household use were simple or elaborate depending upon the status of the occupant, and they were made in brass with decorated perforations to serve the dual purpose of beauty and utility. The household lamps were called "Vrindavan Deepa", used in courtyards and the "Swami Deepa" used inside each room. Some "Swami lamps" took the shape of temples in miniature, the pedestals of these lamps had been elaborately worked. Sometimes, the forms of gods and goddesses were shaped either in sitting or standing poses with a beak at the side for the wick. Hanging lamps and chain lamps were usually fashioned with bird and beast motifs. The elephant and the lion also seemed to vie with each other for the top place on the lamp stand, as they do in forests. Sometimes, the lamp took the shape of a lady showing a beautiful dance mudra, the hair style and the dress of the lady beautifully done up. Siphon arrangements were sometimes introduced in hanging lamps which were specially designed to be hung from arches above the doors or windows and from roof-eaves projecting into a courtyard. Dusk is the auspicious time to light the lamp because it is the time when the Goddess Lakshmi is supposed to enter the home.

The votive lamps are of many types. Small lamps used for every day prayer are called "Niranjana" lamps, lamps for offering are called "Archana" lamps, the prayer lamps are called Arati lamps and the "Nanda Deepa" is the eternal lamp which illumines the inner sanctuary of the temples. Also used to adorn the inner sanctuary are the "Deepa Lakshmi", shaped in the form of graceful females.

Apart from these lamps, there are the "Akasa Deepa" which is hung high up during the Deepavali day, which is supposed to guide the visiting souls through the dark nights, and the "Dough

lamps" which are specially used for worship on the Amavasya of the Ashadha has a special significance.

The lamps of North India are mainly of brass with perforated surface, and a high dome in geometrical patterns. When lit at night the perforations form a light and shade pattern which glamorises the whole place. In harems of Mughal period it was a practice to have small baths filled with scented water for summer baths. The brim of the baths would be embellished with multitude of little lamps which themselves had silken veils: as though they competed with the muslin-clad bathing beauties, enjoying the bath. The gaiety of the entire scene was enhanced when the veiled damsels played with lamplets. It can be inferred that these little lamps should have been of gyrosopic contraption.

The idea of dancing lamps was developed in Mathura in Uttar Pradesh. After the Holi celebrations every year an exquisite folk dance called "Charakala" is to be performed for three consecutive days. A wooden cage houses a lamp and the cage is placed on the top of a Kalasa. A beautiful girl, well versed in dance, takes the urn-lamp on her head and with lighted lamps in her hand, she performs a beautiful dance executing intricate movements. The belief is that the lamp dance is a ritual which hastens the arrival of spring.

Punjab has its own lamp dance called Jago, performed during marriages. A sealed bedecked coloured urn carries a pentangular lamp on it. A 'Suvasini' from the bridegroom's side carries it on her head, and the woman from the bride's side moves around her with rhythmical steps in accompaniment to music. Gujarat too has its lamp dance called "Garba" performed during "Divali". Offering of lamps has deep roots in Indian tradition. Pilgrims who visit holy places, make it a point after sunset to light a lamp and float it down the river in a bowl made of a dry leaf. In Benares, it is usually done during Deepavali, and it is a wonderful sight to an onlooker to see the lamps carried on the bosom of the dark waters, which resemble the stars in the sky.

During times of difficulty the aboriginal offers a lamp in sacrifice to his deity. The lamp offered by the aboriginal is always out of the ordinary. Even as his prayer comes from his heart, the devotion and passion of his lamps though crude and hand

made are beautiful. Specially beautiful are the lamps lit during the festival of lights, which make the tribal settlement all aglow.

Not only in rituals, but also in medicine the lamps play an important role. Indian medical science tells us that in the room where the child is born, the lamp should be so placed that its light should be reflected from the mother's face to the child.

(Devi Krishnan in *HWM*, 23-10-1965)

### HANDICRAFTS OF RAJASTHAN

Dancing peacocks, stone lacework, women wearing silver jewellery—their tie and dye adhnis a blaze of colour, minutely cutworked brass lamps lighting a carved door-way, intricately chiselled and lacquered brass plates, painted earthenware and blue pottery, delicately carved statuëttes of the legendary “Dhola Maru”, children playing with stuffed cloth toys—colourfully embroidered jootis on their feet—all these speak of the rich and ancient tradition of Rajasthani handicrafts, a tradition that is fully alive even today.

One of Rajasthan's pride possessions is the art of dyeing and printing which dates back to prehistory. To-day, the worker continues to use the patterns and techniques handed down to him from centuries. Most craftsmen use vegetable dyes while some use sandalwood blocks to produce perfumed saris—a unique technique indeed! Other types are the wax resisting prints of Jaisalmer and the bold and brilliant colours of Barmer and Chittor. The most popular type, all over the States, is the tie and dye process adopted to making saris.

Home of some of the finest carpets made of wool, Rajasthani durries are world famous for their beautiful finish and delicate patterns. The wool weavers of the State use some natural coloured wool to produce some of the most stunning effects in weaving. Equally attractive and unique are the cotton durries woven to give a carpet-like effect.

Embroidery on leather, cloth or wool is a common craft of Rajasthan. Embroidered ‘jooties’ are very popular especially in Jodhpur and Jaipur which are renowned for their intricacy of designs and delicacy of execution. The most beautiful embroidery,



however, is done in and around Jaisalmer where applique-work quilts are a speciality. Handbags in grey colours embroidered with silken threads and the gold work called 'gota' are interesting examples of this craft.

Metalware which originated in Persia has attained its perfection in Jaipur, besides Rajasthan lacquerware famous in the districts of Jodhpur, Sawai Modhopur, Chittor and Udaipur; Rajasthanis are also expert carvers in wood, ivory and stone and some of their products speak volumes of their mastery in this art. Pottery is another of the State's specialities and Jaipur and Alwar are best known for this.

*(Hindustan Standard, Calcutta, 9-1-66)*

## SECTION VII : FOLK AND OTHER ARTS

### ROAMING BARDS OF KERALA

The touring minstrels are a regular feature of village life in Kerala. It is in the villages their forebears have lived out their lives singing those melodious folk songs in front of each household and it is in the villages the present generation of bards also seems to thrive best. Of course they have to walk a good lot a day to get sufficient grains or cash for a day's subsistence for themselves and family. This is because of the scattered pattern of housing found in west coast—each house is separated from the other by a small compound if not a fence.

The itinerant bards sing for about ten minutes before each household. Those songs may be about the woes of Kannaki when she was searching for her missing husband Kovalan, or about the prowess of Arjuna when he was burning the Khandav forest, or about the anguish of the serpents when a king was conducting a sacrifice to extirpate them. He is given some grains as reward for his song. The bard puts the grains in his bag and then moves on to the next house.

In bygone days the social set up of the village had been such that people of this group were allotted minstrelsy as their calling. Even now economically they are in the lowest rung. As is the case with other professional communities their ancient avocation seems to be the main source of livelihood for these people. In the villages then kisan neighbours are too steeped in their own worries to think of welfare work amongst others. Thus the conditions of these minstrel communities are not at all enviable. And they have to be satisfied with what they get for their songs. Or otherwise starvation is round the corner for them.

There are three groups of these bards Vannans, the Pulluvass and the Panans. Of these the Vannans used to take up Ayurveda as a calling formerly. The Vannan vaidya had a status in the village society then. But the advent of allopathy had eclipsed that position. Witchcraft and blackmagic had been two other avocations for them but that too has become a thing of the past. Laundry work is the only avocation they have not yet parted with even

now. Of course the name of the community itself, i.e., Vannan means launderer both in Tamil and Malayalam.

Another role of Vannan is to act as announcer of certain festivals and religious ceremonies. That is a seasonal job. On those occasions he comes to each household in his village clad in a red cloth and his head adorned with queer ornaments to announce the time and date of any celebration in a particular temple. Since that sort of work would be only in summer months minstrelsy can be said to be the mainstay for this community. These people employ a crude wooden veena as their accompaniment.

The story of the Pulluva people is somewhat different from that of other bards; they still cling tenaciously in their pastorals for a livelihood. But one exception in their case is that while other bards do not take their women with them in their tours Pullavas usually travel in pairs. At times one can see whole families touring with even suckling babies amidst them. The Pullava uses a crude violin and his wife employs a chorded mudpot with a leather membrane at its bottom as instruments of accompaniment. The women sit squatting on the floor with the mudpot in their laps and the chord held taut with the toe. The 'br-br' notes produced by the chord is supposed to be pleasing to the serpent deities. And the Pullavas are the bards of the snakegods. Usually their songs start with a genealogical description commencing with the wedding of Kasyapa Rishi to his two wives Vinata and Kadru.

Snake worship was very popular in Kerala in former days and each family can be said to have had a shrine devoted to the crawling deities. That was called the 'Sarpakavu' or the abode of the serpents. The main offering to those creeping deities had the name 'Pambin tullal'. The Pullavas officiating as the priests had a paying time then. Two spinsters were worked into a sort of self-hypnosis after being made to sit in front of a huge picture of a serpent drawn on the floor and to listen to the lyrics of the Pullavas incessantly for three or four hours. The words uttered by those girls in that clairvoyant state were taken as the oracle of the serpent deities. But all that is gone nowadays and the Pullavas have to resort to tracking the villages to get a meagre subsistence.

The third group of the bards, the Panans, seldom approach the villagers on the strength of their songs alone as others. But the various festivals and temple fetes do give them chances to go out to the people with their songs. There is no particular deity of

choice for these people since each one of the Hindu pantheon does receive their praises in a most impartial manner according to the situation. The quarter commencing with the month Makaram (Jan.-Feb.) is the season of temple festivals. Their activities can be said to go into a sort of hibernation with the advent of heavy monsoon rains which won't permit one to move about freely in the open. Their operations commence again with Karkitaka samkram, i.e., when the sun enters the zodiac Cancer and last till the festival, Onam. Then their routine start with an exorcizing of evil spirits and an invocation of Sri Devi, the goddess of wealth.

Onam can be said to be a harvest festival as it manifests the jubilation of the ryots after harvesting crops subsequent to a rough tussle with the monsoon weather. The Panans are very busy for two or three days after the Onam by which time only each family can cover the houses in the area apportioned to them by custom. The drum or tom-tom is their usual instrument of accompaniment. But for the exorcizing rites that smaller variety known as Uduku, worked by the fingers alone, same as those used for the Mariamman songs are employed by them. And both men and women do participate in their minstrelsy.

(Prabhakaran Palissery in *HWM*, 13-2-1966)

### A CRITIQUE OF INDIAN CINEMAS

Indeed, few things are easier to do in India than to write a piece on the movies, and, in the context of the current International Film Festival, few themes are more topical. One can easily comment on our films, because what one sees on the Indian Screen has the banal domesticity of what one eats or wears at home. It appears to be a case of infectious, incorrigible naivete all round where film-making in India is concerned. Producers, directors, artistes, fans, even critics—all naive and determined to continue to be so because naivete pays rich dividends in our film industry, which is of vital significance not only because of its pivotal place in the national economy but because of compassionate considerations. For it provides highly remunerative work for men and women who are unemployable in any other field of human activity. These favourite children of Dame Fortune, who has endowed them with every conceivable asset and advantage except the talent for acting, are appropriately known as stars, and since the Cinema in India is what they want it to be, it is imperative that one should know all about them before one tries to make any forecast about

the future of our films. But unfortunately there is very little worth knowing about the Indian stars, apart from what they unconsciously disclose about themselves whenever they appear on the screen. Indeed, their genius for naivete, banality and vulgarity is distressingly transparent. But what is more distressing is their instinct for survival, which is very sound. So one can confidently predict that the Indian films will continue to be what they have been all these years. In self-defence, our stars have always asserted that they are capable of giving performance which would do credit to the greatest of Western artistes. But, as their ultimate bosses, the illiterate Indian masses, who rush to see their films with such enthusiasm, will feel badly let down, they had better condescended to speak to their fans in their own language! So who says that our actors and actresses are not as talented as their *confreres* in Europe and America? They are enlightened, competent and perceptive, judged even by the most exacting of international standards. Only, they are determined to maintain their rapport with the Indian masses, on whose continued patronage depends their survival... This has been the defence of our stars, and perhaps there is some truth in it. But can there be any justification for their active participation in the anti-social activity of leveling-down where public taste is concerned? When will they lead their fans instead of following them? So, with the type of stars that dominate the Indian Screen, how can others associated with the responsible act of film-making, such as producers, directors, technicians, musicians and script-writers—assuming that they are artistically and intellectually better equipped—assert themselves? It is, I suspect, the man playing the so-called hero's role who has the final say on problems which are best tackled by cameramen, sound engineers, musicians and men of letters. Our films, in general, can never make an impact on the international sensibility, because their quality is determined by our artistes, who, tragically enough, it appears, are in no mood to grow up. It is not my intention to see the star system replaced by something too adventurous and unrealistic. I am only pleading for its reform.

The picture, however, is not wholly depressing. Sweeping statements by critics either condemning or defending the star system can be of no consequence in the context of the ever-deepening crisis in our film industry. An objective appraisal of the achievements as well as the failure of the Cinema in India is urgently needed. But this is possible only when we have a team of dedi-

cated critics conspicuous for their knowledge, percipience, integrity and sensitivity in writing. So the main task of the editor of a film journal is more sacred than it is assumed to be. He has to discover critics, whether producers and directors discover stars or not. Cliches in criticism are, eventually, as self-destructive as formulas in films. Critics, I insist, can hope to succeed where producers have failed. At present, they are ineffective, because they seem to lack convictions.

Producers have before them tasks no less sacred. The moment they begin to assert their rights, the star system will crack, if not collapse. If they can demonstrate that a picture, for its artistic finesse and commercial success, need not depend on the star system, they will have rendered signal service to the Indian film industry. *Dosti* is the type of movie I have in mind, not the sort of prestige boosters for which Satyajit Ray enjoys a reputation the world over.

\* Film-making in India once had its thrills for everybody connected with it. The star, for example, had to act! Then he or she had to sing his or her own songs. The director in those days was not a dummy. He was a virtual dictator. Today, many of our old film classics are remembered because of the directors who were associated with them. Everybody else who contributed to the production of a film was no less responsible. The producer functioned, in effect, as the head of a family who ensured effective collaboration among the various creative minds engaged in the exacting art of film-making. Their common emphasis was on self-expression, not on facile communication. Of course, even then the star system was much in evidence. But there were many checks and balances which kept it under control. What were these? The star, for instance, despite his or her increasing popularity, was fully aware of the indispensibility of the other members of the family, such as the director, the sound engineer, the photographer, the make-up man and so on. They all realised that movie-making was possible only through collective effort.

But now the dominant image that meets the eye, as I have already pointed out, is that of the star, particularly that of the man who plays the main role. He is the sole arbiter of taste. Indeed, the power he has over his fans is incredible. The personality cult that he symbolises has very sinister portents. Not that the source of his popularity is talent—which is conspicuous by its

absence. There must be other reasons for which his fans idolise him. In South India, a star's political or sectarian affiliations are more important to the mass than the manner in which he portrays a particular role. The rickshaw-puller or the shoeshine who spends his hard-earned money on a cinema ticket looks forward to seeing on the screen, not an artiste well known for his acting, but a champion of the political or social cause with which fans identify themselves unreservedly. The joke about South Indian audiences is that if, one fine morning, Kamraj and Annadurai were to decide to act in films, they would draw much bigger crowds than Sivaji Ganesan and M. G. Ramachandran!

There is nothing wrong with the South Indian stars. They are as good or as bad as their counterparts in the rest of India, excluding, perhaps, Bengal. Cinema audiences, the world over, get the stars they deserve! So the critics in India will have to tackle first not the stars but their fans. His first duty is to educate the audiences so that they demand better pictures.

(A. S. R. in *IWI*, 24-1-65)

### KIZHANELLI—MEDICINAL HERB

A popular medicinal herb used by native physicians for the successful treatment of jaundice is the common plant known as Kizhanelli. In Sanskrit it is called *Bhoomi amalaki* and in Hindi *Bhoir avala*. Its botanical name is *Phyllanthus niruri* Linn, and is included in the natural order *Euphorbiaceae* to which the Indian gooseberry *Amalaka* or *Nellikai* belongs.

*Kizhanelli* is a small branching annual herb attaining a height of about 1½ ft. when fully grown. Leaves are small and smooth, elliptical in shape, alternate and arranged in two rows on either side of the branchlet. Flowers are unisexual and axillary. Fruits small and globular hang from the axils of leaves. The herb grows abundantly throughout India especially in hot moist places and is almost a common feature by the sides of drains and low-lying pastures.

The plant parts form a bitter tonic possessing many therapeutic properties. A paste made out of the entire plant is stirred in milk and given twice a day for a series of disorders such as dropsy, colitis, urinary troubles, sluggish liver and dysentery. It is a stomachic relieving pain in the stomach, a diuretic aiding free flow

of urine and a mild laxative. It is a powerful cholagogue promoting secretion of bile and a deobstruent which removes obstruction to secretion and excretion by clearing the ducts and natural passages or pores of the body. By the virtue of these properties the plant has proved to be a specific and almost a cure for jaundice.

A poultice of leaves made of rice water is both a palliative and curative for external oedematous swellings, wounds and ulcers. The leaf juice possesses astringent qualities and hence is used for arresting bleeding. The juice mixed with oil is applied for treating Ophthalmia.

(T. V. Subrahmanyam in *HWM*, 13-2-66)

### KARPURAVALLI—A CHILDREN'S REMEDY

In the whole of peninsular India few plants are held in higher esteem or are more frequently employed in the treatment of infantile disease than the common garden herb—Karpuravalli. Even from very ancient times this plant has earned a reputation as a 'child's remedy' and its efficacy has made it so popular that it is almost the first medicinal herb the housewife thinks of when her child shows symptoms of cough or coryza. As first aid therefore this plant has come to be grown in many houses throughout this country, either in kitchen backyards or as a pot-plant in gardens.

The plant is known by various names: in Bombay it is called Choraonva or Kapurli, in Canarese it is called Doddapatri, in Tamil, Telugu and Malayalam—Karpuravalli, Panikurkka or Cheerapukurkka, in Gujarati Ajomapatru, and in Deccan Panjiri or Ajwan. Its technical name is *Anisochilus carnosus* and is included in the natural order Labiatae to which the common Thulasi belongs.

Karpuravalli is a short, thick stemmed, spreading plant with round, succulent, velvety leaves whose margins are crenate or smoothly dentate. The plant occurs all over this country from Western Himalayas to Burma and South India and Ceylon. The flowers are small like those of Thulasi, light purple and arranged in elongate racemes. Leaves and flowers emit a pleasing, fragrant scent when crushed.

The herb is aromatic, carminative and stimulant. Internally administered, it aids loosening of phlegm and stimulates perspira-



tion. The succulent, aromatic leaves are applied on the head of babies suffering from cold and fever for bringing down the temperature. The fresh juice of the leaves mixed with sugar candy made of palmgur or honey is given by the native doctors in treating suppurative tonsillitis. The treatment has yielded very good results. The juice mixed with breast milk or gingelly oil is used as a cooling liniment for the head to relieve infantile insomnia and reduce fever. The plain juice mixed with Cumin or Dil water is administered in teaspoonfuls to cure flatulent colic. Boiled water poured over the leaves and strained is a good substitute for gripe-water for babies. Since the plant is a mild stimulant and expectorant it is particularly used for treating cough and respiratory troubles. In Mysore, the leaf-juice is a popular domestic remedy for coughs in children. Bronchitis and chest pain are also greatly alleviated by merely applying warm leaves over the chest region.

(T. V. Subrahmanyam in *HWM*, 6-2-66)<sup>1</sup>

### THE EDINBURGH INTERNATIONAL FESTIVAL, 1965

November 1965—The Edinburgh International Festival took place between August 22 and September 11, 1965. The Indian participation was scheduled towards the end of the Festival between the period September 7-10. Unlike our participation in 1963, the Indian contribution to the Festival this year was exclusively in the field of music which included two concerts of Hindustani Music and one concert of Karnatak Music. The following artistes participated:

Ustad Bismillah Khan (shahnai) and party of seven accompanying musicians in a programme of North Indian Music. Palghat Mani Iyer (mridangam), K. V. Narayanaswamy (vocal), Lalgudi Jayaraman (violin), M. Rajamani (kanjira), Kamala Krishnan (tambura) in a programme of Karnatak Music; Ustad Vilayat Khan (sitar), Imrat Khan (sur-bahar) and Shamta Prasad (tabla) in a programme of North Indian Music.

The opening programme on September 7, featured Ustad Bismillah Khan and Party in a shahnai recital. Keeping in view the western audiences the duration of the programme was limited to an hour-and-a-half with a short interval. It consisted of two major classical (morning) ragas and light folk melodies.

This was the first visit of Ustad Bismillah Khan to a western country. The Festival Society was naturally proud of having been responsible for it. Bismillah Khan's appearance was not only eagerly awaited but was also backed by good publicity as an important feature of the Festival. By all accounts, it could safely be said that expectations were more than fulfilled.

The second concert featuring Palghat Mani Iyer—also a first visit—and a group of eminent musicians was held on September 8. Shri Mani Iyer's group had two other distinguished musicians, Lalgudi Jayaraman (violin) and K. V. Narayanaswamy (vocal). The concert programme was arranged to centre round the solo improvisation on the mridangam by Shri Mani Iyer who was the main artiste in the ensemble. The idea behind this arrangement was to focus attention on the highly sophisticated and developed rhythmic structure of Karnatak music by one of the greatest living Indian drummers. Rajamani accompanied and gave able support to his father, Mani Iyer, on the mridangam. The concert was an immediate success. Perhaps it was also the first time that western audiences had an introduction to Karnatak music of such high quality, particularly in its rhythmic aspects. The other members of the ensemble, vocalist—K. V. Narayanaswami and the violinist—Lalgudi Jayaraman, were able to establish themselves in their own right as musicians and were marked for their individual style and a complete command of their art.

The third and last Indian concert was of Ustad Vilayat Khan (sitar), his younger brother, Imrat Khan (sur-bahar) and Pt. Shamta Prashad (tabla). The recital, which lasted for an hour-and-a-half, included two major numbers (morning ragas) and a light folk music piece. The main soloist Vilayat Khan shared his recital to great effect with the other two players. Ustad Vilayat Khan is not a new name to music lovers in the West, though it was perhaps his first appearance in Scotland. The combination of sitar and surbahar in a concert, was an extremely effective idea. Imrat Khan, who is equally accomplished at the sitar and sur-bahar, rose to great heights within the limited space of time and a few of the best moments of the concert were given to an exquisite interplay of the instruments. Pt. Shamta Prasad who had a brief space for solo improvisation gave a memorable performance.

At a specially arranged Press Conference, Indian artistes explained their art and answered questions on various aspects of

Indian Music. The Press Conference was attended by a large cross-section of the local and outside press, barring the Indian Press whose only representative was a P.T.I. correspondent. Lord Harewood introduced the artistes at the Conference.

Ustad Vilayat Khan made a brief appearance on Scottish Television in a programme televised from the Festival Club which serves as a social rendezvous for visitors and participants.

All three concerts were recorded by the B.B.C. for broadcast later.

Lord Harewood, Artistic Director of the Festival since 1961, will relinquish his appointment this year. In Lord Harewood, Indian music has a discerning connoisseur and a good friend. His enthusiasm for and knowledge of Indian arts has been responsible to an appreciable extent for the success of Indian participation in 1963 and again this year and also the kind of impact it has left on western audiences. Lord Harewood deserves our grateful appreciation for his services to Indian music and dance in the United Kingdom.

Mr. Peter Diamand succeeds Lord Harewood as the Director of the Festival this year. Mr. Diamand was the Director of the Holland Festival for 16 years.

*Sangeet Natak Akademi Monthly News Bulletin, No. 8.*

## IMPRESSIONS ABOUT YOGA CENTRES IN SOUTH INDIA

It is obvious, one can only give a bare sketch here of impressions gathered through a long extensive tour of South India—covering a distance of more than 5,000 miles and lasting more than 5 months. The first two months were wholly and intensively devoted to the work of carrying out "Survey of Yoga Centres". A scheme was prepared by The Yoga Institute of Santa Cruz and approved by Government of India with the object of collecting a wide information and study data, of activities of all known organized centres, where practical Yoga knowledge is imparted to their students or inmates. It should be understood that this article is not meant to serve in any way as a factual report of the said survey of the Yoga Centres. I have merely conveyed here my general impressions of differing approaches to Yoga obtained through such a tour.

The first observation one may make, is perhaps the realisation of the gigantic structure of the base and edifice of Yoga, as practised in India today. Ancient and hoary as the science of Yoga is, from its first concepts over thousands of years, it is intriguing to realise that, even in these ultramodern days, the science is fully alive, if not in quality, in quantity at least, as judged by the number of centres scattered throughout the great length and breadth of the country where some aspect of Yoga is taught at established centres, be it well or poorly. No corner, however remote, and no locale whatever its setting, is free from some Yoga or spiritual teacher, who represents one more attempt to carry on or impart some aspect or the other of the ancient tradition of Yoga through the present and into the future, like a light that must ever burn, brightly or dimly. The geographical setting of such Yoga sites is almost always colourful, except perhaps in the big cities, on banks of rivers or canals, amidst luxuriant green foliage, on mountain tops, or caves, or in some remote village. The cultural screen and historical background in the South is set against the religious backdrop of abounding magnificent and mighty temples and a vast ancient literature not only in Sanskrit, but also, and more so perhaps, in Tamil and to a lesser extent in Telugu. There must be thousands of precious, ancient manuscripts in Sanskrit and Tamil which have been untouched by any translator, on palm-leaf or paper, or in private collections or museums and art galleries, on various Yoga aspects or on philosophical, religious, medical or mystic subjects, directly or indirectly connected with Yoga.

Comparatively speaking, it could perhaps be said, that the Yoga centres in the South are more widely scattered and are perhaps fewer in number, than in the North of India. The profusion of the number of Yoga centres in India notwithstanding, it is not rare to come across an educated Indian who has never heard the word Yoga. One such gentleman of whom I enquired regarding the address of a Yoga institution, asked me whether Yoga was the name of a man or a place.

To come to the main topic of our theme here, if we start from the premise that Yoga, according to The Eight-Fold Path, is an integrated study of the whole make up of man and practice and perfection of the highest way of living and realization of the highest goal of life, it would be interesting to make a hurried journey through a representative selection of a few places to

review the various systems of teaching and activities of such centres and how far they do or do not conform to the original lofty concepts of Yoga in its integral approach as defined above. And here we will find all the shades and hues of Yoga, in all its multi-colours, not as an integrated whole, but in its dissected and fragmented aspects.

In certain places we find the physical culture aspect of Yoga practised as a part of the multiple activities of a "Nature Cure Sanatorium" or "Health Home" or "Yoga, Physical Culture, and Nature Cure Home" together with steambaths or Weight lifting or massage or Dietetics or Surya Namaskaras. This is especially the more common feature in Andhra State which specialises in Nature Cure Homes.

One extreme example of such combination with Yoga is an institution which conducts a complex combination of physical culture, with and without weights, wrestling, archery, fencing, together with Yoga asanas and kriyas. The founder and guru has served with devotion for more than 25 years in raising the physical and health standards of his students and also popularizing the physical aspect of Yoga. It was interesting to witness an Exhibition which he gave with two of his young student-disciples during a Public Function organised in his honour to felicitate him and of which I was an invited guest. It was a breathless non-stop affair, the disciples demonstrating their physical prowess and skill and endurance in performing a great variety of Yogasanas both real and so-called at the rate of one-a-minute.

One institution runs its regular activities in a small fenced open enclosure exactly adjoining a canal fringed with palm trees where Yogasanas and kriyas and no less than 7 brands of Surya Namaskars are practiced, followed by a dip in the cool canal water a few steps away. Patients are treated with a combination of Yoga, Nature Cure and Ayurvedic medicines.

Another individual gives a choice between (only) Yogasanas or weight lifting for his regular students, and Nature Cure methods of living with Dietetics and Yoga for those seeking treatment.

Another fairly known Yogi with his tongue cut both at its root base and even lengthwise (for Kechari) specialises in his ability of controlling his heart rate and its cardiac output, his oxygen input and carbon dioxide output during respiration as well

as varying his metabolic rate. I spent a hospitable night with him under open skies and half a day during which he demonstrated to me his ability to stop his pulse and heart sounds. He claimed to have buried himself underground for a maximum period of 28 days. This has not been investigated but on many other occasions he has subjected himself to scientific research and corroboration.

(M. E. Menashy in *Journal of the Yoga Institute*,  
Vol. XI, No. 4, Nov. 1965, pp. 55-57).

### BONDAS SHUN CIVILIZATION

Orissa is the home of many interesting hill tribes who are simple in manners and habits, primitive in dress and shy by nature.

To be in touch with them, who have neither been tainted nor advanced by the onrush of civilization is a highly interesting experience.

They afford ample scope for research to anthropologists and ethnographers. Each hill tribe has a distinct language and culture of its own so that the socio-economic pattern of living varies from tribe to tribe and from region to region.

The Bondas form one of the principal hill tribes and live on the high hills of Koraput, Orissa known as Bonda Hills. The total population of the Bondas is 4,677, out of which 2,435 are males and 2,242 are females. Because of its geographical and their stubborn and independent spirit, this hill tribe retains the distinctive features of its culture.

The most remarkable custom which prevails in this tribe is that the women shave their heads completely and wear nothing above their waists except brass ornaments and strings of beads. They tie a strip of cloth called Koranga cloth 3 to 10 inches in width and 2 to 3 feet in length around their waists.

Bonda women are extremely fond of ornaments and they cover their nudity to a considerable extent by the use of numerous ornaments of various sizes and shapes.

Their nudity is attributed to a curse which runs thus:—"Long ago, in the days when Rama and Sita are supposed to have inhabited these forests during their exile, their ancestresses came upon

Sita when she was bathing in the Mathura falls with little or no clothes. They laughed at Sita's nudity and Sita, treating the laughter as an insult, called down on them a curse that if ever any of them wore more clothes than she (Sita) was wearing they would die. That belief is still strong today".

The men are virile and aggressive. Murder is very common among them even for trivial causes. Occasionally they raid the villages of outsiders and take away poultry and other food articles.

An incident, which took place a few years ago, gives an idea of their craving to shun modern civilization. An elder member of the Bonda tribe slipped out of an officially organised excursion party to Bhubaneswar and was found 24 hours later after he had walked 16 miles and slept the night on a tree to escape from modern civilization. When the officials found to their dismay that one Bonda elder was missing, they sent a search party, which found him on a tree. The party was told that the sight of modern civilization had upset the elder so much that he walked as much as he could in a bid to escape it.

Another elder member of the community was shocked at the sight of mechanically-driven vehicles and electric lights.

### *Choosing bride*

Marriage among the Bondas is remarkable on account of the amount of freedom enjoyed by both parties. This is rare in aboriginal India, where parents generally arrange their children's marriages as carefully as possible. Marriage within the village is strictly forbidden.

Both girls and boys have their dormitories in which they sleep. The Bonda dormitory is a bit, eight to nine feet square, dug deep and roofed with logs and mud. There is a small opening allowing a boy or girl to enter. In this pit all the unmarried girls of the village sleep at night. The young men from other villages are allowed to visit the girls' dormitories at night and join in fun, music and dance with the girls. In this way they get suitable opportunities to establish contact with marriageable girls and finally select their fiancé by forcing their bracelets into their hands.

After selecting a girl, the youth gets the consent of his parents. The regular form of marriage known as *Sebung* is rather

a very expensive affair and only very few can afford to celebrate it. There are also other recognised forms of marriage, such as marriage by purchase, by service for a period of three years in the home of the girls' parents, by mutual consent and by elopement. In the latter case the youth has to pay a fine called Dostonka. The Bondas reside in airy and picturesque villages along the hill slopes, surrounded by mango and jack-fruit groves. Their houses are scattered here and there with no uniformity. The megalithic platform known as Sindibor is situated in the heart of the village and is the centre of social and religious life of the people.

K. B. Aiyer in *Amrita Bazar Patrika*, Calcutta.

### UTILISING THE FOLK ARTS

The decision of the Ministry of Information and Broadcasting to utilise folk art in the form of songs, ballads, plays and puppet shows to bring about national integration and to propagate current policies deserves every support. The policy, if carried through, will not only mean a cultural renaissance in the far-flung rural areas, but it will also facilitate mass contact through media they are able to understand. This is because folklore and folk art have their roots deep in the lives and traditions of the people. They find an echoing response in the hearts of the people.

We have so far barely tapped the vast potentialities of drama, in whatever form, to awaken the masses to our cultural heritage as well as to new ideas. Dramas can not only instruct and amuse but they can, by reflecting national urges and sentiments, also focus attention on a vital problem. They may like Ibsen's "Doll's House" even start a movement which in this case played its part in the emancipation of women.

A distinction must be drawn between dramas for the village-folk and for the more sophisticated audience in cities and towns. As regards villages, touring theatre units conversant with songs, ballads and dramas of a particular region can give an impetus to this movement. Far better is it to have troupes of villages, under the aegis of local artistes, who will not only participate in such shows but also help to organise them.

All-India Radio by frequently playing folk songs and ballads can do much to help towards their revival. Should there be an exchange of songs and dances of different parts of India, parti-



cularly those meant for the rural areas, it can awaken the audience to the realisation that though ours is a land of infinite variety yet underlying it is a basic unity.

How can this object be best achieved? It cannot be done by the Union Government, for at best it can give direction and lay down the broad lines of the general policy. The State Governments must make it an integral part of their cultural activities to have a number of touring troupes which will visit all parts of the State and put on plays based on current policies like "Grow More Food" or "Give Gold for Defence" as their themes by means of songs and plays which have a link with folk traditions. Only the States will be in a position to know their local traditions and to know the types of plays which will appeal to the villagers.

This presupposes an insight into the minds of the rural people and thus the plays and songs can only be written by local dramatists who are fully conversant with the traditions of a particular region or area.

It is also necessary that a search should be made throughout the State for local artistes and this should not be difficult for village folk have a natural bent for drama as they are far less self-conscious than their more sophisticated brethren in cities. The whole programme deserves to be well thought out if our national policies are to be given an impetus through the most ancient of arts—folk songs and folk art.

(*Sunday Standard*, 21-11-65)

### FESTIVAL OF THE GANGA IN THAILAND

On the night of the full moon, in the twelfth lunar month, the Thais celebrate their most beautiful festival, Loy Krathong or "floating lights", writes a correspondent in *The Times*, London.

The origin of the ancient ceremony is obscure, though its practice has altered little in a thousand years. Little cups or boats called *krathongs*, are made of banana leaves and flowers, often extremely elaborate and beautiful; in these are fixed candles and incense-sticks. After nightfall the *krathongs* are floated on canals and rivers, abandoned to the whim of breeze and current.

This ceremony was undoubtedly a religious rite in origin, but its early significance has long been buried in the centuries of secular festivity. However, it retains for most people many super-

stitious connotations. It is certainly no coincidence that it occurs at the end of the rainy season, when the rivers and canals are full of the precious water which is so vital for the year's rice crop and in general it is regarded as an act of prayer and thanksgiving for the purity and abundance of water.

### *Act of Expiation*

More specifically, many Thai people consider it an act of expiation, offered to the goddess Me Khongkha (identifiable with the Indian Ganges or Ganga), Mother of the waters, for the year-round pollution of water by man. It is still a popular belief that evil spirits and sins are floated away with the krathong, and the custom is to make a private prayer as it is launched on the water; this prayer is said to be granted if the light drifts unimpeded out of sight.

In Bangkok, the Chao Phraya River is the focus of the festival. All over the city, during the day, people make their krathongs (young girls particularly expert) in a thousand shapes and designs, from coloured paper of fresh flowers and banana leaves. The festival really begins at sunset; we crowded into three taxis—about 15 of us, the entire household—and drove down to the river, under an awesome sky. In the west the day was dying in a silken aura of gold and blue, while behind us a great moon leaned from the darkening sky. The quay was already packed with people waiting for boats, and vendors of krathongs, incense, candles and iced coffee, fireworks and fruit; every one was as excited as a child.

It was some 40 minutes before we were successfully embarked on our hired craft, for the confusion of people on the jetty was rivalled by the armada of boats that jostled for a place to take on passengers. By the time we were under way, night had fallen, and already the lights of the first krathong could be seen, winking on the water against the farther shore.

### *Firework Battles*

We headed upstream, and soon passed under the last of the city's bridges, while the neon signs gave way to the mellower lights of country villages. But we were not alone; behind us followed a flotilla of motor boats and launches, sampans and canoes, with echoes of music and laughter. For by now, on every vessel where its size allowed, eating and dancing and singing of tradi-

tional songs had begun. Ours was no exception; special food of all kinds abounded—ricesnaps, dried squid, fried pork-fat as crisp biscuits, and the usual variety of fruit, as well as sugar-cane, which one can chew indefinitely.

Everyone enjoyed himself in his own way. The more energetic danced in the well of the boat; others perched high on the prow, singing boisterously over the waves, while a few sat talking quietly on the stern, trailing their feet in the warm water, and watching the moonlit banks slip by and the glimmering krathongs that now showed everywhere on the waves, each representing a person and a prayer.

We travelled up river for well over an hour, sometimes alone, sometimes in brief company with another boat, with which we exchanged shouts and songs, and firework battles, and gifts of fruit, thrown across the water. The young men threw oranges to the girls, who, if they caught and accepted them, were applauded with cheers and laughter.

### *Secret Wish*

Then the time came at last for our own launching ceremony. The boat hove to and the solemn business began of lighting our krathongs and consigning them, with a secret wish, to the perilous waves. Miraculously they floated and bobbed away, a little ring of stars shimmering in the tropical night, to the sound of a dozen voices joined in chanting the traditional "Loy, loy, krathong!" ("Float, float, krathong!").

Over the water came the sweet smell of incense, mingled with the scent of flowers. When at last they were lost to view, we turned and headed downstream for home, though it was after midnight when we were in the city once more, joining the happy, dispersing crowds on their way to bed.

It was on the quieter, homeward journey that I glimpsed the essence of this lovely custom, in marked contrast with the general merry-making. Passing a riverside village, I saw an old couple outside their tiny house, which was almost lost in the surrounding jungle. Sitting together in silence, they were watching a solitary krathong, drifting away from the shore into the darkness, an eternal light.

(*Statesman*, Calcutta, 14-12-1965)

## SECTION VIII : NOTES AND NEWS

August 1965. The Fifth International Congress of Art is to be held in Tokyo (Japan) in October 1966. The Tokyo congress will constitute a meeting place where painters, sculptors and graphic artists will be able to discuss problems of interest to them all. The main theme of the congress discussions is to be 'The importance to the contemporary artist of improving the general understanding of art in the various cultural regions of the world, both Oriental and Occidental'. It will facilitate a very broad comparison of various attitudes regarding one of the basic problems of our time. It will be a question of determining whether, in spite of significant differences of structure, economic and social traditions and culture, certain general principles may none the less be laid down so as to enable a larger public to appreciate the art of our time and acquire a better understanding of its fundamental significance. (*Orient Occident*, Vol. VIII, No. 4, August 1965, pages 11 to 12).

30-10-1965. There appeared to be a silken curtain between the artistes and the Western audience and their participation in the concert was not as intimate as in our Sabhas; this was the impression the Carnatic musicians, Sri Palghat Mani Aiyar, Sri Lalgudi Jayaraman and Sri K. V. Narayana-swamy gained during their stay in England in connection with the Edinburgh Music festival.

Exchange of musicians, Mr. Mani Iyer thought was quite welcome as a means of introducing one system of music to another country, but he did not think any substantial benefit would accrue, since each musical system, in his view, was an entirely distinctive entity, more so Carnatic music with its elaborate scientific basis. To gain fairly good competence in musical imagination and improvisation, it would require a traditional background and rigorous discipline for not less than a decade. As such, its impact on the uninitiated western listeners might only be of superficial value. In this connection he ruled out the possibility of any synthesis of Carnatic music with any other system.

15-11-1965. A three-day Exhibition of paintings by British children which are to be shown in Delhi in December was held at India House, London, recently. It was opened by the Indian High Commissioner, Dr. Jivraj Mehta.

In Delhi, the pictures will be shown at Bal Bhavan by the Indian Council for Child Welfare. It is also hoped that they will be seen in a number of other Indian centres (*This is Britain*, Vol. 6, No. 22, November 65, page 8).

15-11-1965. Some of India's finest handicrafts which were on display during the Commonwealth Arts Festival were on show to British buyers recently at India House, London.

Included in the display—the first overseas effort to have the backing of the Handicrafts Exports Corporation—were brassware, jewellery, needlework and woodcraft. One of the outstanding pieces was a 40-foot-long tapestry from Rajasthan.

At the official opening of the exhibition, Mrs. Hansa Mehta, wife of the Indian High Commissioner, Dr. Jivraj Mehta, said the display was not merely an economic effort. It showed that India was doing something towards making the world more beautiful. (*This is Britain*, Vol. 6, No. 2, November, 65, page 6).

15-11-1965. The British Government is to make a contribution of £ 50,000 (Rs. 6.67 lakhs) to the Nehru Memorial Fund in Britain.

Announcing this in the House of Commons on November 12, the British Prime Minister, Mr. Harold Wilson, said: "This contribution is a token of our esteem for Jawaharlal Nehru, the man and the friend of Britain, the architect of secular democracy in India and a world statesman whose vision so greatly assisted the creation and sustenance of the modern Commonwealth.

"With our contribution go the good wishes of all of us to India in her task of developing her great resources in peace, and in her democratic institutions so cherished by the illustrious man we honor."

The Nehru Memorial Fund & Trust appeal was launched in Britain last year by Earl Mountbatten of Burma in his capacity as the last Viceroy of India and as one of Mr. Nehru's greatest personal friends. The Committee formed for the purpose decided that the best way to commemorate Mr. Nehru's memory in Britain would be by the institution of an annual Memorial Lecture to be delivered at Cambridge University under the auspices of his old college Trinity and by the award of about six Nehru Scholarships to competent Indian students who wish to specialize in science, technology or the humanities at a British University.

In a statement issued on November 14 this year—the 76th anniversary of Mr. Nehru's birth—Lord Mountbatten announced the result of the appeal and the formation of the Trust. The total sum so far raised is close on £ 85,000 (Rs. 11.33 lakhs) to which the Queen and the Duke of Edinburgh had personally subscribed. (*This is Britain*, Vol. 6, No. 22, November 65, page 3).

17-11-1965. The British Council and the Lalit Kala Akademi, New Delhi, organised an eventful exhibition of representative work by nine living British sculptors—Robert Adams, Kenneth Armitage, Lynn Chadwick, Hubert Dalwood, Barbara Hepworth, John Hoskin, Bernard Meadows, Henry Moore, Eduardo Paolozzi—comprising 39 pieces of sculpture and 13 prints and drawings. Later they were on view in Calcutta, Madras and Bombay. For reproductions of some of the exhibits see *IWI*, 21-11-1965, pp. 28-30. Sri Jaya Appasamy writing on Contemporary British Sculpture in *HWM*, 2-1-1966 observes with reference to this exhibition: "Modern British Sculpture in

particular has made a strong contribution towards the re-establishment of sculpture in our day. Its new tradition is a break from the past. Its collective impact in life and art is likely to be greater than that of isolated sculptors for it has stimulated a tide of creativity and sculpture consciousness within a specific environment".

17-11-1965. The cultures of India and other Asian, African and European countries are being presented to American Television audiences this year and next by the Standard Oil Company of New Jersey in collaboration with the Eastern Educational network.

Seven programmes, each repeated four times at scheduled intervals, will show the ancient and modern Drama, literature, poetry, music and dance of India, Nigeria, Japan, etc. The programme on India, entitled, "Haunting Passage", illustrates the high cultural quality of the seven programme series. It opens with a puppet play which tells a Hindu epic so skilfully that language is hardly a barrier to the listener. The little Ballet Troupe of Bombay then tells the same story through the medium of the dance, a traditional storytelling form in India.

Other segments on the Indian programme include a modern motion picture. "Two", which relates the conflict between two young boys of different economic and social backgrounds; a showing of ancient paintings on the walls of the Ajanta caves, and a concert by Ravi Sankar on Sitar. (U.S.I.S. News Bulletin).

22-11-1965. From 22 to 26 November 1965, an expert meeting on the analysis of the role of the human factor in the development of newly independent countries was held at Unesco House. It was organized in accordance with a resolution adopted by the General Conference at its thirteenth session, which authorized the Director-General "to undertake scientific activities in connexion with economic, social, cultural and psychological problems that concern the newly independent countries and derive from their colonial past".

The experts analysed the role of the human factor in development from the viewpoint of cultural heritage and psychological antecedents, occupational structure, social relationships and the nature and training of elites.

They agreed that development implies a progressive solution of the principal problems and conflicts deriving from the confrontation between new aspirations and traditional ways of life and thought. The "human factor" was defined as being the totality of human perceptions, attitudes, motivations, interactions and structures which may either contribute to the process of development, slow down its pace, be patterned on it or mobilized by it.

Participants suggested several themes for research: socio-economic behaviour in different social contexts; communication between different groups (social strata, cultures, regions, etc.) in developing communities; institutions, structures and values and their influence on economic and social development; human resources (their utilization in sectors undergoing modernization, voca-

tional training). They recommended that the Secretariat prepare a selective bibliography on these questions for 1967. *Unesco Chronicle*, page 30 to 31, January 1966, Vol. XII, No. 1.

22-11-1965. The Conference of Ministers of Education and Ministers responsible for economic planning of Member States in Asia took place in Bangkok from 22 to 29 November 1965. It was organized by Unesco in co-operation with the United Nations Economic Commission for Asia and the Far East, and facilities were generously made available by the Government of Thailand, as host.

There were twelve ministers among the seventy-five delegates to the conference, who represented fifteen Asian countries (Afghanistan, Ceylon, Republic of China, India, Iran, Japan, Republic of Korea, Laos, Malaysia, Nepal, Pakistan, Philippines, Singapore, Thailand, Republic of Viet-Nam). By special invitation of Unesco, the USSR was represented as a participating Asian Member State by the Minister of Education for the Kazakh SSR. Among the forty-three observers were representatives of five other Member States (Australia, Israel, New Zealand, United Arab Republic, United States of America), six organs of the United Nations and eighteen international non-governmental organizations and institutions of international co-operation.

Five general conclusions are revealed in the final report of the conference:

Educational development in all Asian Member States must be planned so as to ensure a balance between technical education and literacy teaching, taking into account each country's achievements;

Programmes for educational development must be integrated into national programmes of general economic and social development;

Improvement in education at all levels—and especially at secondary and higher levels—should go hand in hand with increased enrolment;

Facilities for the training of teachers must be improved and expanded, better living and working conditions must be provided for them, and widespread use should be made of modern teaching methods and techniques;

The aim of education is to provide each child with well-balanced and comprehensive instruction which will enable him to develop all facets of his personality. (*Unesco Chronicle*, January 1966, Vol. XII, No. 1, pages 10-11).

28-11-1965. A cultural organisation, Bharat Ratna Pandit Jawaharlal Nehru Fine Arts and Cultural Academy, was inaugurated at Mangalore to-day by Mr. V. V. Giri, Governor of Mysore.

Mr. Giri said art suffered a great deal during the freedom struggle but after Independence Mr. Nehru gave a great push to it with the result that to-day India was known internationally for art, dance, etc.

He suggested that Indian Embassies abroad should play a greater part in requesting Government to send cultural parties which represented our art and culture.

15-12-1965. The leaderette of *Indian Express*, Vijayawada writes on Traditional Arts as follows:

"The revival of ancient crafts centered on culture should have been one of the first results of the achievement of our independence. But twenty years later these crafts, which express the soul of India, are still languishing. While it is true that no art can be made to order, it is possible to promote it to the extent possible in the justified hope that the stimulation will be fruitful. Official patronage of old crafts has fallen between two stools. It does not realise that Indian art is by and large religious art, that it is nothing if not religious. Further, the tyrannical demands of foreign popularity have become a kind of Procrustes' bed to these arts. Instead of seeking to express the Indian personality, they are being compelled to adapt themselves to foreign needs so that the articles can be exported. Little wonder, then, the ancient crafts continue to languish.

They would probably disappear altogether but for the efforts of personalities like H. H. Sri Sankaracharya of the Kanchi Kamakoti Peetham, whose address at the fourth annual conference of traditional artists at Madras explained the aims of the revival movement. The concern of His Holiness is that the temple arts in particular should prosper. This is almost a definition of traditional culture in southern India, for in ancient days life revolved around the temples, which were shrines, schools, hospitals, art galleries all in one. At the past three annual conferences attention was paid to particular arts. This time the emphasis is on casting almanacs.

The importance sought to be attached to this activity may surprise some, but not those who know that this kind of almanacs is important for the observance of rituals. In fact, the daily life of the old-fashioned Hindu is impossible without an accurate almanac. Unfortunately, while the number of almanac-makers is, as His Holiness said, dwindling, the almanacs that are published contain contradictory details. It has become far too common for one particular event to be celebrated by different people on different days. There is need for strict regulation".

24-12-1965. The Sangeet Natak Akademi, honoured distinguished personalities in the fields of music, dance and drama by conferring of Fellowships and presentation of Awards at a ceremony held at Vigyan Bhavan, New Delhi. A tape recorded message from the President of India for the occasion said:

"We have had a long and continuous tradition of music, dance and drama. They, along with literature and other arts, constitute the very core of civilization where scientific and industrial achievements form the periphery. We should not allow the spectacular developments of science and technology to oust the arts from their central place.

"Science and technology, however essential they may be, cannot displace art from the centre of life. Art is not a marginal matter. It does not lose relevance to our life. It never becomes a splendid superfluity or a peripheral pastime. Society is never static. It changes and is in a con-



tinual process of becoming. The conditions under which art is created also change. Art is incarnate thought. Freedom to think what one chooses is essential. The great musicians give utterance to dumb feelings and voiceless ideas.

"Music portrays the joys and sorrows of life, its ups and downs, the agony of aspiration, the ecstasy of fulfilment, of lost love, pity for undeserved tribulations and a desire to mend what is maimed in a spirit of peace, detachment and hope.

"Artistic experience breaks down even intellectual defences. Kalidasa makes the Yaksha tell the cloud that in his wanderings he will come across a beautiful damsel dressed in soiled clothes—*malinvasas*—playing on the *Vina*. When she thinks of him her music becomes ecstatic; when she does not do so, it becomes stale and dull.

"Music is sometimes said to be a blend of mathematics and art—so much ordered regulation is involved.

"Just as a dancing girl has her attention fixed on the waterpot she is carrying on her head even when she is dancing to various tunes, so also a truly pious soul does not give up his attention to the blissful feet of the Supreme Lord even when he attends to his many concerns.

"It is Beethoven who said, 'The purpose of music is to bring about a oneness of emotion, and thus suggest to our minds the coming time of a universal brotherhood.' This Akademi may serve the larger purposes of human understanding and fellowship. It is my hope that standards will not be allowed to suffer and more people who have natural talents will be encouraged to learn music and dance to the benefit of themselves and of humanity."

25-12-1965. "The best from India we have so far seen; what we had known of Indian dancing could never match with this." These were among the compliments paid by the Germans to a number of dance recitals given by the Manipuri Troupe of the Triveni Kala Sangham, New Delhi, to packed houses during a fortnight's tour of the Federal Republic of Germany. The trip, the first by a professional group of Manipuri dancers, was sponsored by the Indo-German Society, Stuttgart. It was organised by Mrs. Shridharani, Directress of the Sangam, in response to an invitation from Stuttgart.

28-12-1965. At the session of the 39th Indian Philosophical Congress Mr. Humayun Kabir and Prof. Wadia pleaded for a revival of the study of philosophy in our colleges. The *Hindu* leaderette of this date observes under the caption 'Eclipse of Philosophy in Colleges.'

"It may seem natural that in a period when our ablest young men and women are being trained for the tasks of the industrial revolution, the study of philosophy 'bakes no bread:' it has the reputation of a study which requires that men should ignore the busy world of the market place. This is surely a mistaken notion since philosophy has always been based on the

sciences. It is on the foundations of current knowledge that the metaphysical superstructure is raised. The classical systems of Indian and Western philosophy have to be re-interpreted in terms of modern knowledge. It is largely because the universities have taught philosophy outside the contemporary context that the subject has become unpopular with young people.

To take a single example: the progress of nuclear physics had led to the fabrication of atomic weapons which menace the existence of mankind. In the attempt to control the bomb, men have to face a whole complex of problems, technical, moral and political which need philosophical insight. Yet it is not physics alone that provides the launching-pad for philosophic speculation. The take-off could come just as easily from psychology, molecular biology, history or the economics of development. Whether the philosophic implications of a science should be examined in the course, of a degree course in that science, or dealt with separately in a post-graduate course, is a problem that may be left to the universities. What is urgently required, as Mr. Kabir pointed out, is that the subject itself should not be treated as an unnecessary luxury in an age of practical studies. It is normal for youth to ask questions about the meaning of existence but they will not be satisfied with dusty answers. There will have to be a rewriting of the syllabus which will relate philosophic discussion to the latest discoveries at the frontiers of knowledge. If this is done, the students will come of themselves."

31-12-1966. The Sanskrit section of the 40th All India Educational Conference urged the Central Government to protect Sanskrit and the traditional system of Sanskrit learning.

It was suggested that one Sanskrit University be established in each State to facilitate study in different branches of Sanskrit literature.

The section adopted a resolution saying that Sanskrit be given an independent and compulsory place in the curriculum of language teaching to protect Indian cultural traditions and achieve emotional integration of the country. Another resolution requested the Central Government to bring out a complete list of unpublished Sanskrit works lying in "patashalas" or with individuals in the form of manuscripts.

Mr. S. N. Tripathi, Vice-Chancellor of the Varanasi Sanskrit Vishwa Vidyalyaya, who presided over the Sanskrit section, in his presidential remarks emphasised the need for the revival of the study of ancient Indian system of Ayurveda, Nyaya, Shilpa and Arthasastra, etc., preserved in the Sanskrit languages.

December 1965. The University of Malaya, Kuala Lumpur, will be the site for the International Association of Tamil Research and the National Education (Indian Schools) Development Council of Malaya sponsored conference-seminar dealing with Tamil and Dravidian studies. The conference-seminar is scheduled to meet from April 17 to April 23, 1966. Further information about this conference-seminar may be obtained by writing to International Association of Tamil Research, c/o Department of Indian Studies,

University of Malaya, Kuala Lumpur, Malaysia. (Newsletter, pages 47 to 48, Vol. XI, No. 1, October, 1965).

December 1965. This is the month of music and dance performances in Madras. The leaderette of *The Hindu* of 9th January 1966, contains a critique on the music and dance events of the season:

"As in previous years, Madras City provided a rich festival of music and dance in December. The series of performances organised by the Madras Music Academy, the Tamil Isai Sangham, Kalakshetra and the Indian Fine Arts Society, all attracted patrons of aesthetics from many parts of the country and abroad. It must, however, have come as a disappointment to quite a few of them that, barring a few exceptions, none of the newer generation of vocal musicians seemed to hold out promise of attaining the heights reached by the "grand masters". This clouds the outlook for Carnatic music and the various music organisations in the State will have to make special efforts to correct this disturbing situation.

In the field of research, the Music Academy has made a noteworthy contribution during the nearly 40 years of its functioning. It has been able to publish some of the rare classics in Carnatic music and its annual conferences have been a forum for the Vidwans to meet and discuss intricacies of the art. Mr. R. Venkataraman in his address inaugurating this year's conference, indicated some further avenues of activity for the Academy. There is need for a voice library to record the traditional rendering of the kirtanas of the master-composers like Tyagaraja, Dikshithar and Shyama Sastri by the living masters before their day is done. Publication of authentic editions of these compositions with notations, indicating also the variants adopted by different schools of disciples, was another line of activity suggested; the Academy has already done some work in this field. One of the participating scholars disclosed in a paper read at the conference that the Thanjavur Saraswathi Mahal Library contains manuscripts of Sanskrit and Telugu songs by King Shahaji giving their raga and tala, but without the swaras that would enable varna metrus to be clearly grasped. Publication of more classics in text and translation also waits to be done. In the task of furthering the prime audiovisual arts of the South, the Academy could well coordinate its activities with the Tamil Isai Sangham, the Annamalai and Madras Universities and the All India Radio. The first two have bestowed attention on research on the ancient Tamil musical patterns of Pann and Thevaram and the publication of rare Tamil padas and kirtanas, while many papers seem to have been submitted to the Madras University on a variety of topics like musical pillars and the contribution of folk songs to classical Carnatic music. A.I.R. has broadcast a number of highly informative talks on the intricacies of raga and tala, which the Music Academy should consider publishing at least abstracts thereof, in its journal.

1-1-1966. Mr. Chagla, Union Minister for Education inaugurated at Bombay the three-day Sixth Annual Conference of the Indian Association for the advancement of medical education. He observed that India had old and established traditions in indigenous medicine whose importance could not be underestimated. Medical education should not be fragmented, it

must be integrated. A medical person must know psychology, and social problems. He did not consider research as an expenditure. Research was an investment which would bring tremendous returns, he added. Mr. Chagla deplored the tendency for too much specialisation and said that as a result of this the race of medical practitioners in America was dying. This should not happen in India.

The Hindu Leaderette of the 15th January commenting on Mr. Chagla's remarks observes:

"By coming out boldly in favour of due recognition of the established traditions in indigenous medicine and calling for research in that fertile field, the Union Education Minister, Mr. M. C. Chagla, has helped place things in proper perspective. And by choosing a forum of the votaries of modern medicine to voice that opinion, he has also helped to show how both the community and the art of healing stood to gain by paying attention to the time-tested medical lore of which India is a treasure-house.

It has been said that nearly half the prescriptions of modern medicine in recent years have at least one drug in it of plant or herbal origin. This is saying a lot for such drugs, in the face of the remarkable strides made recently in the production of synthetic drugs. And it is more than possible that research in the right spirit may enrich medicine both old and new with more such wonder drugs as that ancient Indian remedy for mental disease, Rauwolfia Serpentina. Many of them are just waiting to be rediscovered, for the benefit of mankind. Research in indigenous medicine can be carried out effectively only by people well versed in both modern and the indigenous systems, though experience in this part of the country has shown that efforts to produce such "integrated" practitioners have proved fruitless, the product of the integrated training mostly ending up as practioners in allopathy. The Health Survey and Planning Committee has made a number of useful suggestions for training the right kind of personnel for modern research in Ayurveda and other systems. Some progress has also been reported by the Union Ministry of Health in the setting up of Composite Drug Research Units. It is good to be told that proposals are also on hand to investigate intensively a large number of indigenous drugs "which are universally claimed to be efficacious" but such proposals tend to remain too often merely on paper.

6-1-1966. One of the monumental works of the Saint Composer, Sri Thyagaraja, *Prahlada Bhakti Vijayam*, extolling the triumph of devotion through *Kritis*, *padyas*, *gadyas*, *dharus* etc, was released at Mylapore, Madras by the veteran Carnatic Musician Sri Ariyakudi Ramanuja Iyengar. The volume is published under the auspices of the Perambur Sangita Sabha by S. Sethuraman and is edited and compiled by Sangita Bhushanam S. Ramathan and translated into Tamil by T. S. Parthasarathi.

22-1-1966. *Moscow News* of this date carries an article by M. Kolganov, Doctor of Economics, entitled "Is the world Threatened by Over-population" and answers "No". Elaborating this answer it observes: "In order to avoid

over-population, mankind has no other course than to bring the population growth into line with the availability of arable land".

Some people apparently visualise population control in a crude way, "planned child-birth", for example. In reality, population may be regulated by a whole complex of measures. First of all we must think in terms of the rational use of the land at our disposal, increasing soil fertility and yields and the productivity of animal husbandry.

The second important measure is to replace agricultural raw materials with synthetic materials. Population could be increased at least 3-4 times if these two measures were tackled properly.

The raising of cultural standards of the population and drawing women into active social life are of tremendous importance. That the transition to conscious motherhood, when giving birth will no longer be merely a biological phenomenon but will always be a source of happiness for the parents and never cloud the life of the children, is an important aspect.

In socialist society, planned regulation of population growth can be accomplished without any excessive difficulties as was foreseen in a number of Marxist-Leninist classics".

27-1-1966. The President Dr. Radhakrishnan gave away national awards for master-craftsmanship to 26 artisans at a colourful ceremony at Vigyan Bhavan at New Delhi. The award consisted of a cream-coloured embroidered angavastra, a brass tablet and a cash award of Rs. 1000.

Dr. Radhakrishnan said that after independence the Government had tried to remove the blight that was on Indian crafts under British rule. "In our country art and religion have always formed one whole. The purpose of art is to enable us to know the eternal and the temporal." "Art also helps us to know our own spirit".

28-1-1966. Nine painters and a sculptor received this year's Lalit Kala Akademi awards from Mr. M. C. Chagla, Union Minister of Education, at a "Rabindra Bhavan" ceremony at New Delhi.

The award winning "oils" and the copper-land-brass sculpture "The woman", are now on view along with 200-other art objects, selected by a distinguished jury at the National Exhibition of Arts 1966, opened by Mr. Chagla after the ceremony.

The jury's verdict on the 169 paintings; 20 sculptures and 38 graphics selected by it for the exhibition, from among 1,538 works submitted by 682 artists is: "The paintings selected reached a satisfactory standard: (but the sculptures did not.)

The "gold-plaque" for the best entry was not awarded this year,

A certificate and a cheque for Rs. 1000, were given to each of the award winners — J. Sultan Ali, Ambadas, M. K. Bardhan, R. S. Bawa, B. Chhabda, D. K. Das Gupta, P. Karmarkar, K. S. Kulkarni and Surya Prakash (Oils) and P. V. Janakiram (copper and brass).

Mr. Chagla spoke on the occasion advising Indian artists not to neglect altogether the traditional art forms of the nation.

He said the modern art which stressed colour rather than shape, feeling rather than feature, was becoming truly international in the sense the nationality of the individual artist could not be guessed from his works.

This was a new dimension to an art which had maintained till recently symbols and signs which were national in essence though international in a broader sense.

31-1-1966. The Unesco will agree to undertake a survey of all temples throughout the South to find out their state of preservation, Dr. Malcolm Adiseshiah, Deputy Director-General, Unesco, told "The Indian Express" here today.

The survey would provide the much needed information about these temples — indicate the stage of decay, the steps to be taken for prevention of further deterioration, and the kinds of aid necessary for their renovation. It would also help to establish priorities in aid for renovation. The Unesco, he said, was now engaged in a massive attempt to preserve ancient monuments in Algeria, Morocco, Egypt and other countries. In temple restoration in India, modern techniques have not been used, Dr. Adiseshiah said. Dr. Adiseshiah who had suggested Unesco aid for about 16 South Indian temples during his last visit in 1964 said that the request for such renovation had yet to be sent to Unesco by the Government of India.

1-2-1966. A majority of the Indian students who have studied in Western countries would go back if they got a chance. This is the finding of a study made by Unesco on the role of students from Asian countries as cultural ambassadors between the East and West.

The students selected were from India, Iran and the United Arab Republic. The countries where they had pursued courses of study were West Germany, Britain and the United States.

The study disclosed that a large percentage of such students had accepted the way of life, values and ideas of the host country. Forty-three per cent of the students felt that they had changed to a great extent while 49 per cent recognised some change in their personality as a result of their stay abroad.

The degree of alienation from the home country is indicated by the fact "that 98 per cent of the returnees would go abroad if given a chance," the study says.

Describing the result of foreign education as "positive," the study highlights that 90 per cent of the returnees gained personal advantages from their stay abroad and more than 60 per cent were effective in transmitting knowledge to their colleagues and superiors.

The study points out that students seemed to agree that the people of the host country were more practical, hard-working, progressive and self-controlled than their own countrymen. The returnees often described their own people as intelligent and generous but backward and less practical. (*The Hindu*).

2-2-1966. The 8th Didacta — European Educational Materials Fair — will be held in Basle from 24-28 June, 1966. More than 500 educational publishers and manufacturers of school equipment will be exhibiting at the Fair, which will exceed any of its predecessors in both scope and importance (Unesco Features).

2-2-1966. Unesco has just brought out the eighteenth edition of its annual handbook *Vacations Abroad*.

Presenting material in English, French and Spanish, the book serves as a guide to numerous educational and cultural vacation activities in all parts of the world this year. More than 960 organizations with headquarters in 63 countries contribute information to enable young people to combine their vacations abroad with courses of study, summer schools or educational tours. Also listed are student and youth hostels and work camps, as well as international exchange plans.

The vacation courses offered are of three types. The first, dealing with the language and culture of the host country, is usually arranged by universities and is intended for language students and teachers. A second type is organized around a theme of a current social or economic question and offers opportunities for international discussion groups with participants from a number of countries. The third consists essentially of summer schools run by national associations principally for young people of their own country, but often welcoming visitors from abroad.

The handbook also gives information on individual exchanges on a home-to-home basis, on-the-job training programmes and paying-guest accommodation with families abroad.

Scholarships for summer schools, study, travel or training abroad are listed. (Unesco Features).

2-2-1966. A method of deciphering certain ancient papyri which are charred so as to be unreadable has been developed by Dr. Anton Fackelmann, restorer at the National Library of Vienna. By means of an electrically charged plate, he succeeded in removing a thin layer from the papyrus and thus rendering the writing visible,

Some time ago, Dr. Fackelmann discovered the technique of using fresh papyrus sap to soften papyri which were desiccated and so could not be unrolled. He also found the secret, lost in the Middle Ages, of making "Goldschlag parchment" — a very thin parchment treated with lime which is used to protect old papyrus from humidity. (Unesco Features).

2-2-1966. A stylized pagoda drawn in outline like some primitive ideogram, a lively and gaily coloured scene of children climbing trees to gather chestnuts, a highly accomplished and beautifully composed engraving of a city landscape — these are just three of the 29 examples of works of art by Japanese children aged 4 to 14 which are included in a new set of Art Education Slides just published by Unesco. Entitled *The Art of the Child in Japan*, the set is the fourth in a series intended to make internationally available new educational material on the arts and the teaching of the arts.

The set is made up of an explanatory booklet and 30 colour slides. The first 10 slides are documentary photographs of the children at work on various art projects: modelling in paper mache, carving and painting wood, painting a collective mural, sculpting, making pottery, and paper folding and cutting — this latter one of the many ancient Japanese art forms which have been successfully integrated into modern art education in Japan.

The three sets of slides which have already appeared in the series are entitled "Play, Explore, Perceive, Create", "3-Dimensional Art for the Adolescent" and "Visual and Plastic Stimuli in Art Education". All the sets can be ordered from Unesco, Place de Fontenoy, Paris 7e, or from distributors of Unesco publications in other countries. Prices range from \$8 to \$10 according to country, with substantial discounts available to all educational and cultural institutions. (Unesco Features).

3-2-1966. A 48-year-old man entered a specially erected thatched hut near Vajreshwari Hot Springs area, about 50 miles from Bombay, to undergo a two-month course of Ayurvedic treatment of "kayakalpa" for rejuvenation.

The treatment is being administered by a Bombay organisation, Ayurved Bhavan, under supervision of Pandit Veni Madhav Shastri, Vaidya Narayan Hari Joshi, Vaidya Antarkar and other leading practitioners of Ayurveda.

The man, a bachelor, will remain in the hut for two months. His entry into the hut, made according to Ayurvedic procedure, was watched by Mr. H. G. Vartak, Maharashtra Deputy Minister for Public Health, leading vaidyas from the State and doctors practising modern medicine.

Before entering the hut, the man had undergone a three-month process of purification of the body as prescribed in Ayurveda and called "panchakarma vidhi".

A party of Pressmen, who saw the hut earlier found that the unit consisted of three square huts, one inside the other, separated by a distance of 12 feet. They found the innermost chamber completely dark.



Vaidya N. H. Joshi told Pressmen that the man would stay in the innermost hut for the initial period and would be brought outside by stages. Except vaidyas administering the treatment no one would be allowed to enter the hut and see the man.

We have associated men of modern medicine for the clinical examination and study of the man's condition", Vaidya Joshi said. (*The Hindu*).

5-2-1966. From the 3rd February this year, the 'Voice of Germany' started broadcasts in Sanskrit.

6-2-1966. There is a great variety of styles and elements of ballet in Germany. Among them the three significant trends are: the academic, romantic ballet with its traditional technique, the dramatic story ballet and the abstract ballet, whose forms and movements give pictorial shape to the dynamics and atmosphere of the music it is set to.

The Goethe Institute, Munich, West Germany, has now arranged a tour of six distinguished representatives from the German ballet, Dulce Anaya, Konstanze Vernon, Vreni Wholschlegel, Rainer Kochermann, Winfried Krisch and Wolfgang Leister. These artistes will perform in the city shortly. They will demonstrate the main trends of ballet dancing as they are today:

This program in Madras is sponsored jointly by the Madras Musical Association and the Max Mueller Bhavan.

7-2-1966. The Hindu Leaderette writes:

"The Education Ministry is planning to bring out a series of national history books which would project the great heritage of India. According to Mr. Chagla there is a need to present Indian history in its correct form for future generations, because our history has not been properly presented, the books having been written by Britons who never brought to light the true aspects of India's cultural greatness. There is no doubt plenty of room for dissatisfaction with some of the histories of India written by foreigners, though it cannot be maintained that all of them neglected this country's cultural achievements. Books like "The Glory that was Ind" or "The Legacy of India" indicate in their very titles that the authors were anxious to do justice to our culture.

It cannot be maintained that we have lacked national-minded historians and every year new studies are being published by competent Indians of various periods of history, both ancient and modern. There have also been various attempts to cover the whole ground from Mohenjo-Daro to the present, with due emphasis on the periods of greatest achievement. The Ministry of Education may not be satisfied with the histories already written or those now being published. It wishes to sponsor books which will reflect the outlook of the Government of India. It may do so, but should avoid the crude error of stating that the line it favours is the correct line. This is the error of the totalitarian States and, as is well-known, it has been found in

those countries that what was correct history this year has to be completely expunged or rewritten ten years later. In fact, the Government of India has already burnt its fingers in its attempt seven years ago to sponsor a correct version of the great upsurge of 1857.

Was that revolt the last attempt of the old order to maintain the feudal system or was it the first war of independence against foreign rule? Evidently, the Government preferred the latter interpretation to be stressed and finally two books appeared on the subject. Now from the point of view of the public, a dozen books on the events of 1857 would have been welcome, since it is a key episode of our history and one of fascinating interest. We have many universities in the country and a common complaint against them is that they are not publishing enough. Many of them do not have their own printing press. Surely, they could turn out all kinds of historical studies, both large and small, so that the public (and the Ministry of Education) could decide which they feel to be the most valuable.

7-2-1966. The per capita consumption of medicine in India is amongst the lowest, less than Rs. 3, per annum as against Rs. 83, in the United States, Rs. 28, in the United Kingdom and Rs. 43, in West Germany. Similarly the doctor-population ratio in the country is 1:5,800 compared to 1:535 in the Soviet Union and 1:200 in Brazil. Some of the advanced countries have the following figures: West Germany 1:733, United States 1:735 Italy 1:691, France 1:931, Denmark 1:832, Belgium 1:823, Japan 1:943 and Mexico 1:1800.

The number of doctors required by the end of the Fifth plan is 1,75,000 which will give a doctor—population ratio of only 1:3500 in 1975-76. Giving these figures a pamphlet of the Organisation of Pharmaceutical Products of India said that the Third Plan target for hospital beds was 2,40,000 which, if achieved, would give a bed population ratio of 49:1,000 as against the modest one bed per 1,000 population suggested by the Health Surgery and Planning Committee.

7-2-1966. China's herbalists and traditional healers, no longer treated as quacks are now honoured teachers and have started publishing secret remedies handed down in their families for generations.

This is revealed in a statement issued by the New China News Agency, which recalls that the pre-revolution Government in 1929 passed a law banning the old traditional medicine.

But the Communist Party and the present Government have established 21 schools with more than 10,000 students to study this subject and an additional 60,000 people are studying it through apprenticeship to veteran practitioners of whom there are hundreds of thousands.

7-2-1966. Speaking to the trainees of the Indian Institute of Mass Communication at New Delhi, Prime Minister Mrs. Indira Gandhi observed that it would be dangerous to impose new ideas 'from above'.

"We are a democracy. We have to persuade people rather than compel them. We have to seek to bring about a change in the outlook of people

through education and persuasion. In our country, we sometimes lay too much stress on words. This semantic exercise is not of much help.

Mass communication had not received in our country the importance it deserved. Mass communication did not merely mean that Governmental policies should be explained to the people. What was intended was a change in the outlook of the people. They should be encouraged to accept new ideas. As Mahatma Gandhi had said people should keep the "windows of their minds open" so that ideas could flow in freely.

For decades, India was like a closed book. The people of this country did not look upon new ideas with favour. India was thus left behind in the race for technological and scientific advance.

Now our scientists, our technologists were coming into their own and facilities were available for training of a high order. But unfortunately, scientific and technological advance had made little impact on the general public.

Foreigners visiting India were surprised to find that modern ideas had not made much impact even on the urban people, including the educated folk.

8-2-1966. A Leather Puppetry (Thol Bommalattam) Training course was inaugurated at the Central Leather Research Institute by Mr. R. Venkataraman, Minister for Industries, Government of Madras. They have sanctioned a recurring expenditure of Rs. 31,000/- for the Institute. Six students will be trained and paid a stipend of Rs. 75/- per month. The course is for one year. The training centre will be under the management of the Madras Natya Sangh.

12-2-1966. The Samskrita Sahitya Parishad celebrated its 29th anniversary at Trichinopoly. It organized a linguistic convention on the occasion. Mr. R. Vikram Singh Rajah Bhonsle inaugurated the Convention. He referred to the vast endowments made for Sanskrit schools and Pathasalas by the Thanjavur princes and pleaded for reviving the pathasalas. Sri Agnihotram Ramanuja Tatachiar attributed linguistic fanaticism to political influence and explained Sanskrit was the mother not only of all Indian languages but also of several western languages. Dr. V. Raghavan of the University of Madras who presided observed that linguistic division had brought about separate cultural claims for the languages. Sanskrit was common to the entire country and must be revived.

17-2-1966. The idea of establishing a University of World religions was mooted fifteen years ago by the late Dr. Shyamaprasad Mookerji and now there is a move to start a university for international religions at Bodhi Gaya. The Dalai Lama is said to be interested in the proposal which was broached to him by a group of Ceylonese monks.

26-2-1966. Dr. Sitaram, Minister for Social and Harijan Welfare while inaugurating the annual exhibition at the Government College of Arts and Crafts, Lucknow warned that "modern art would die if it practised untouchability against the traditional ancient art, refusing to draw inspiration from it." (*National Herald*, Lucknow).

## SECTION IX : REVIEWS

JURIDICAL STUDIES IN ANCIENT INDIAN LAW: Part I.  
L. Sternbach, LL.D., Motilal Banarsidass, Delhi, Varanasi;  
Patna 1965, Pp. XVIII, and 549.

Ludwik Sternbach was formerly Reader in Ancient Indian Polity in the Universities of Cracow and Lwow; currently he is Senior Social Affairs Officer in the Department of Trusteeship and Non-Self governing Territories, United Nations; he is the author of several books and articles on ancient Indian Polity and Law; in the preface to the Volume under review he writes: 'In 1958 it was proposed that various Juridical studies that I had written on ancient Indian law, which had been published starting from 1937, in a number of Journals, Magazines and commemorative volumes, should be assembled and reprinted in one or two volumes. The author accepted the proposal and revised his essays at first with a view to publication in the Netherlands; but this proposal fell through after four years when the publishers declared their inability to publish the books 'at the present time'. Later Motilal Banarsidass of Delhi agreed to publish them in two volumes; and this is the first of them. The author apologises for all the imperfections and weaknesses of the first volumē, and adds: 'If I were to have written the Studies now, I would have probably used a different approach. I would also probably have used better English.' Thus admittedly the essays reproduced here are mainly the products of the author's nonage, and he would perhaps have done better to have left them alone, or taken the trouble needed to reconsider the material thoroughly and work it up in a more systematic manner either into a treatise or several related essays.

As it is, the eighteen studies in the book are of very unequal length and merit; they do not make easy reading and seldom contain anything new or original. The short study, for instance, on 'Two readings of Manava Dharma-sastra IV 85' (pp. 530-35) was hardly needed when the reading defended by the author had become current in prevalent editions of Manu as early as 1925 and the other faulty reading had been all but forgotten. The book, however, covers a wide range of topics in considerable details: deposits,

pledges, suretyship, prostitutes and their position, women who support their husbands, physicians, forms of marriage, debts, family law, employer employee relations etc.

The production of the book, though in good format, leaves much to be desired and there is a formidable list of errata at the end which is not exhaustive.

K. A. N.

**PRĀCĪNA BHĀRAT ME RĀJYA AUR NYĀYAPĀLIKĀ:** By Hariharnath Tripathi, M.A., Ph.D., Professor, Politics, Benares Hindu University, Motilal Banarsidass—Delhi, Benares, Patna, 1965. Pages 22 and 374. Price Rs. 10/-.

This is a comprehensive treatise on Ancient Indian Polity in Hindi, perhaps the first of its kind to cover the entire ground in a systematic and methodical manner. The book is divided into ten chapters of more or less equal length and is based on a good study of the original sources as well as much secondary literature and it lays particular stress on judicial administration. The author does not hesitate to use English expressions like Review and Appeal where he does not find compact and adequate terms in Hindi. On controversial questions which are not a few, as scholars have often taken divergent views based on the same source material, the author carefully presents the rival views fairly before stating his own conclusions which are generally sound and moderately expressed. The Hindi style is easy and flowing. The book is well provided with full bibliographies, indices and footnotes. The printing and get up are also very good.

K. A. N.

**SĀṆKARṢA KĀṆDA** of Sage Jaimini, with the Bhāṣya of Deva-svāmin. Ed. Subrahmaṇya Sastri, M.A., Reader in Sanskrit, University of Madras. University of Madras 1965. Pp. XIIIV and XXXVIII and 260. Price Rs. 3/-.

This is the first critical edition of the four controversial chapters of the Mimamsa Sūtras which perhaps should be num-

bered 13 to 16 and placed between the twelve chapters of the Pūrvamīmāṃsa and the four chapters of the Vedānta or Uttaramīmāṃsa Sūtras. There has been discussion even among ancient authors about the authenticity of these chapters which have not been commented on by famous commentators like Sabarasvāmin. Though these four chapters are sometimes called the Devatākāṇḍa, their subject matter is not exclusively confined to Gods and their forms, but include ritualistic rules of interpretation as well like the twelve chapters of the Pūrvamīmāṃsa. Though some authors have accepted that the entire sāstra of mīmāṃsa includes twenty chapters (12+4+4), it is well known that the pūrvamīmāṃsa is believed to have denied the existence or the need for deities and to have enthroned Karma and its fruits as the arbiters of human destiny. This is the reason for the dispute about the authenticity of the Sankarṣa Kāṇḍa.

Mr. Subrahmanya Sastri has set forth in his English and Sanskrit introductions all the points at issue in a succinct manner, and generally defended the place of the work he has edited in the mīmāṃsa system. His task has not been easy: the manuscripts were few and the work had been almost forgotten—in recent times on account of the accepted view that mīmāṃsa proper was a godless system; but Mr. Sastri has successfully resuscitated the work, of which the text could be traced only by a careful scrutiny of many commentaries and external sources in which it had got imbedded. There is perhaps room for differences of opinion even now at some points; but generally speaking the work has been done in a scholarly and unbiased manner.

In this task the commentary of Devasvāmin has been most useful. Mr. Sastri is inclined to consider him a pre-Sabarasvāmin writer (Sabara does not mention him) though Kane holds the view that he belonged to the 11th century A.D. as the bhāṣya now edited has been cited only by Hemadri (12th century) and other later writers.

Devasvāmin's bhāṣya seems to have suffered damage by neglect and the editor shows reason for holding that the portion covering pāda 1 of Chapter III of the Sankarṣa Kāṇḍa was from the pen of another writer Bhavadesa introduced by a scribe to fill the gap he found in Devasvāmin's work. The name Sankarṣa Kāṇḍa has been explained in two ways. Anandagiri says it is due

to the fact that rules of interpretation omitted in the first twelve chapters have been put together here (Sankṛṣyate), while others think that Sankarṣa was the name of the author of these Sūtras. The editor, rightly as it seems rejects the second view and ascribes these sūtras also to Jaimini, though he also admits that Jaimini in the first twelve chapters rejected the postulate of embodied gods.

We congratulate the editor on this signal achievement which is a notable addition to his many earlier and well known works. This book first appeared in the *Annals of Oriental Research*, and is now issued as a book.

K. A. N.

**DAILY LIFE IN ANCIENT INDIA:** (From approximately 200 B.C. to 700 A.D. by Jeannine Auboyer, translated from the French by Simon Watson Taylor, Asia Publishing House, 1965. P. XV, 344 with 31 plates and a map of Ancient India).

The book gives a comprehensive and fascinating account of the daily life led by the people of India during the most enlightened age of Indian civilization. Jeannine Auboyer, a leading authority in the subject, is the curator of the Musée Guimet in Paris. She has chosen to narrate, after a prolonged and intensive study of the early literature of India, the graphic details of the political and religious upheavals of an age, whose Brahminical and Buddhist civilization created an artistic enlightenment in the midst of the complexities of India's ancient politics. The book must be ranked as a very remarkable contribution to the "Daily Life Series".

In the preface the author warns the Western reader that he should not view the details as a presentation of idealistic life in India but as essentially tradition-centred. The book contains three parts. Part I describes the geographical, political, social, and economic background of the history of India of the period covered by the Book. Part II details the importance of religion, individual and family life and the monastic and ascetic systems. Part III portrays city life and fashionable existence, the royal palace and the king's daily routine, including solemn and imperial rites.

The influence of the Brahmans in regulating the ritual was profound and stress was laid on successive rebirths (Samsara), determined by Karma. The rigidity of caste-system was mostly brought down, as years rolled on, by the constant pressure from the Buddhists against the concepts of sacerdotal dogmatism and racial purity. The entire structure of society, governed by the laws of Dharma as portrayed in the great epics and the connected literature is described in great detail, including the rites performed from birth to death by people of all castes. The routine of life led by ascetics and recluses, the performance of kings both in the field of battle and in the Aswamedha, the cults and types of worship, the architectural details of temple and house construction, the art of love making as gleaned from Kamasutra, the duties of grihasthas and the vanishing influence of joint family, the manual crafts, imports and exports and the coinage of the period have all been dealt with in much detail. These are governed by regulations, and based on a deep and comprehensive study of human nature by law-givers as well as by sages and thinkers. They tend to be unquestionably effective in calming the disquiet of the individual confronting the unknown or the inexplicable. The illustrations (31) given cover the entire field of daily life from the pictures of the sacred trees to snake charming, from the royal court to travelling wrestlers and dramatists.

As the author rightly observes "In a world in transformation, India is performing the dual feat today of exercising an increasing influence on world affairs despite innumerable difficulties and at the same time upholding the example of a living tradition expressing the spiritual yearnings of the people".

Here and there inaccuracies occur. Instances are "The Brahmanas, the Upanishads and the Aranyakas together constitute a new Veda, the *Vedangas*" (p. 5); "He (Selukos) abandoned to him (Chandragupta) all the territories of the *Indus basin*" (p. 10); "It saw the establishment of powerful kingdoms such as . . . Chola on the Coromandal coast with *Tanjore* for its capital." (p. 15). Taken as a whole, with its extensive bibliography, illustrative notes and wealth of minute details gleaned from Sanskrit, Prakrit and Ardhamagadhi texts, this work is a very good introduction, in a lucid style, "to one of the world's most noble and refined civilizations".



**EARLY ENGLISH TRAVELLERS IN INDIA**, (A Study in the Travel Literature of the Elizabethan and Jacobean periods with particular reference to India, by Ram Chandra Prasad, Reader in English, Patna University. Motilal Banarsidass, Delhi: Patna, Varanasi 1965, Pp. XXII and 392. Three Appendices, Select Bibliography, Index, Rs. 25.00).

The excellent book provides a literary approach to an important and interesting aspect of India's relations with the West. 'The narratives of travel and exploration written by the English Voyagers and merchant adventurers who visited India during 1579-1630 are of great literary and historical value for many reasons. For the first time they brought the ordinary Englishmen in contact with the peoples of the East and made it possible for tradesmen to see through the mind's eye new and unlooked for splendours in the Indies, the glamour of the Mughal court or the power of the Great Turk. The common man found in the narratives of travel not only a romantic literature more fascinating than fiction, but a call to personal adventure Mr. R. C. Prasad, the compiler of this collection, has provided a twenty page introduction which traces the growth of Europe's knowledge of India and the East in the centuries preceding the period dealt with by the travellers selected. He rightly stresses the fact that India became important to the western world not only for her spices but also as the country of St. Thomas's martyrdom. On the spice trade he quotes Beazley: 'The India trade was the prize of the world, and for the sake of this Rome had destroyed Palmyra, and attacked Arabia and held Egypt and struggled for the mastery of the Tigris. For the same thing half the wars of the Levant had been waged, and by this the Italian republics Venice, Genoa, and Pisa had grown to greatness'. In the period of the book, Portugal was to the fore with her three aims of discovering new lands, adding to the greatness and wealth of Portugal, and spreading Christianity in the world. But after the defeat of the Spanish Armada in 1588, nothing could keep the English adventurers bound to their shore, and the narratives in this book are calculated to tell the story of how the Portuguese tried to thwart the early British attempts to build up a commercial empire in the East.

It is divided into five parts. First: the Pioneers: Thomas Stephens, Ralph Fitch, and John Mildenhall. Second, the Ambassadors, Hawkins and Roe. Third, the English Friar, Thomas

Coryat; Fourthly, the Merchant Adventurers, Finch and Withington; lastly the Chaplains, Edward Terry and Henry Lord. There is, at the end of the main text, a four page summary of the authors dealt with, an indication of those omitted and the reasons for the omission, as well as the conclusions they lead us to in general regarding the period as a whole.

This study demonstrates that in the seventeenth century England there was not only a keen awareness of travel literature relating to India, but also that her poets drew upon it.

K. A. N.

**THE ECONOMIC LIFE OF NORTHERN INDIA c. A.D. 700-1200,**  
by Lallanji Gopal, M.A., Ph.D., Reader in History, Banaras Hindu University. Motilal Banarsidass, Delhi, Varanasi, Patna, 1965, Pp. XXIV and 305. Price Rs. 15/-.

This book is a thesis approved for the Ph.D. degree of the London University in 1962 and is appropriately dedicated to Prof. A. L. Basham. It deals very competently and with the aid of all available material epigraphical and literary with the economic life of a rather neglected period in the history of India. It is well documented and fairly thorough in its study of the topics dealt with. It is notable that the author has excluded the evidence of the Sukranitisara, a nineteenth century forgery, on which many earlier writers have relied unduly. The work is altogether well written and is quite critical and reliable.

It comprises ten chapters, the last one being a succinct summary of the main conclusions emerging from the study as a whole. It may also be noted that the author has not yielded to the temptation to glorify the past and depict its conditions in glowing terms in contrast to the poverty of modern India often ascribed to the exploitation during British rule. He shows that poverty was a constant factor throughout the long history of the country, that droughts, famines and crop failures were ever there, and he lays stress also on the oppressive and exploiting nature of Muslim rulers.

The progress of the argument in the book is perhaps best indicated by the titles of the successive chapters: (1) Ownership of land; (2) Revenue system; (3) Slavery; (4) Guilds; (5) Inland

Trade; (6) Foreign Trade (a) Land Route; (7) Foreign Trade (b) Sea Route; (8) Credit and Banking and (9) Coinage System.

The discussion throws light on the centuries preceding and following the period actually dealt with and the concluding chapter also discusses the problems of periodization in Indian history, the standard of living in the period, and the causes responsible for poverty including the baleful effects of feudalism and the stages in the history of India's economic decline. Altogether a sober and scholarly work.

K. A. N.

**SĀMAVIDHĀNA BRĀHMAṆA** critically edited by Dr. B. R. Sharma, M.A., Ph.D., Director, Kendriya Sanskrit Vidya-peetha, Tirupati, 1964, pages XXII and 316, Rs. 15.

There are eight Brāhmaṇas for Sāmaveda Samhita, viz., Tāndya, Ṣaḍvimsa, Sāmavidhāna, Ārṣeya, Devatādhyāya, Upa-  
niṣad, Samhitopaniṣad, and Vamśa. Sāmavidhāna brāhmaṇa as the name implies is meant for the prescription of the various Sāmans found in the Sāmaveda Samhitā for various purposes. It does not deal with the performance of Srauta sacrifices performed with three fires but mainly lays down prāyascittas, (expiatory rituals) and Kāmya (optional) rites for the attainment of manifold human aspirations. In all these rituals singing of sāmans forms a prominent part. The only connection it has with Vedic sacrifices is that it prescribes small rites combined with singing of sāmans for the attainment of the fruits of Agnihotra, Darśa pūrṇamāsa, Agniṣṭoma and other large Vedic sacrifices, without performing them. This is meant to help those, who, for some reason or other, are unable to perform these sacrifices but aspire to get their fruits. The mantra 'Rātrimrapadye' etc., whose recitation is prescribed for the attainment of final release in p. 203 is interpreted by Sri Appaya Dikshita in his Durgāchandra Kalāstuti as an invocation to goddess Parvati Devi. The text with Sayana's commentary alone was published in 1873 by A. C. Burnell in Roman script in London and in Devanagiri in 1895 by Satyavrata Sāmaśramin in Calcutta. Both of these are not available now. It is therefore in the fitness of things that the Kendriya Vidyāpeetha should have chosen to edit this work critically with Introduction, Notes, Appendices and Index for words. Bharata

Svamin's commentary is now published for the first time. Dr. Sarma of the Vidyapeetha deserves all congratulations.

S.

**DEVATĀDHYĀYA—SAMHITOPANIṢAD — VAMŚA — BRAHMANAS OF THE SĀMAVEDA** with commentaries, critically edited by B. R. Sarma, Kendriya Sanskrit Vidyapeetha, Tirupati, pp. 38, 123, Price Rs. 12/-.

The first Khaṇḍa (Chapter) of the Devatādhyaṃya which consists of four Khaṇḍas, states the names of the presiding deities with regard to each Sāman. The second presents the colours and the presiding deities of the metres of the Ṛks on which the Sāmas are sung. The third explains the etymological meanings of the names of the various metres of the Ṛks. The fourth prescribes meditation on Gāyatri Ṛk on which Gāyatri Sāman is sung, as having a human form with all god-heads as her limbs, for the removal of sins resulting from mis-pronunciation etc. of the Gāyatri.

*Samhitopaniṣad Brāhmaṇa*: This Brāhmaṇa is so called because it deals with the secret traditions pertaining to Sāmaveda Samhitā. The first two Khaṇḍas divide the Samhitā into different categories on different criteria and mentions the rewards that a chanter of a particular category may be entitled to get. The third Khaṇḍa prescribes the qualities necessary to become a pupil and prohibits the imparting of knowledge to undeserving pupils. The fourth and fifth Khaṇḍas prescribe the gifts that a pupil should offer to his Guru after the completion of his studies, and the duties of a Brahma-chārin.

*Vamśa Brāhmaṇa*: Vamśa Brāhmaṇa, as the title indicates, gives the names of the Ṛishis through whom the Sāmaveda came down to the present generation. Beginning with Śarvadattagārgya it goes back in an ascending order to Brahmā who is held as Svayambhu (who attained knowledge without any external assistance).

The editor is to be congratulated for taking pains to get and consult as many manuscripts as available in India of the texts and commentaries. The introductions, indices and notes given to each Brāhmaṇa are informative and useful.

S.

**CARPETS OF INDIA;** *Marg*, Vol. XVIII, No. 4. Sept. 1966. Gl. Editor, Mulk Raj Anand; Bombay, pp. 45 advertisement pages. Single copy Rs. 6.50.

A unique Magazine, containing a number of fine plates representing the techniques of designs of carpets prepared in India and in the neighbouring countries: as it is pointedly remarked, "This is one of the rare crafts which never seems to get dated. Even though in periods, changes and modifications have crept into these designs, basically the 16th and 17th century designs have continued to influence the weavers, and even where they had been changed, they have often rallied back to the original and buyers of taste, the world over have coveted and prized them."

The pile carpets of India (page 4) though a luxury good commands a fine western market now and finds an honoured place in their household. With more advanced tastes about better technique and finish, we can add to the reputation and nicety of the manufacture. The prayer carpet of Salarjung Museum, the Persia carpet of Victoria and Albert Museum, London, the sun-hemp carpets of Gopalasamudram (Madras State), the Floral carpet in Detroit Institute of Arts, the Fremlin carpets of the Victoria and Albert Museum, London, the Jaipur and Bijapur Carpets, the Benares designs are all excellent specimens of that art. These have been beautifully portrayed, with their techniques explained, in this issue. Mr. H. K. Vattal writes a Technical Survey of the Carpet Industry and Mr. P. N. Kaul writes about Indian carpets in the world market. The statistical details furnished explain the possibilities of the market still further progressing and new designs being evolved to suit varying tastes of foreign buyers. The Central and State Governments in India are rendering all possible assistance to boost up export trade in carpets, under the Export Promotion Schemes.

S. THIRUMALACHARI.

**MUSEUM—HOUSE OF THE MUSES:** *Marg*, Vol. XIX, No. 1, December 1965. Gl. Editor: Mulk Raj Anand; Bombay, pages 44—with plates. Single copy Rs. 6.50.

This issue contains elaborate materials to show the state of the important Museums of India and gives constructive suggestions

regarding the problems of display, cataloguing, preservation, restoration and care of the great treasures stored in each one of these museums.

The Editor rightly feels that under the management of the British rulers, every museum tended to become an archaeological godown. After the transfer of power to Indian hands a living interest was created, due to the efforts of some devoted archaeologists, scholars and museologists, with the result that the half-dead ware houses of treasures were transformed into dynamic centres. The Editor would feel happy if each museum becomes a new kind of temple "Where the pilgrims will go, not to become holy or to seek God or immortality, but to cultivate those energies, intensities and perfections, which may make them into Gods".

A detailed description and early history of the following museums are given; The Asutosh Museum of Indian Art, established by the University of Calcutta in 1937; the Bharat Kala Bhavan at Baroda, a creation of Maharaja Sayaji Rao III Gaekwad, the Crafts Museum in Thaper House, New Delhi, the Mathura Museum on the high road between Delhi and Agra, the Madras Museum; the national Museum at New Delhi—the Prince of Wales Museum at Bombay, the Rabindra Sadana, (Viswabarati) established in 1942, the Salar Jung Museum and the Teen Murti House or Nehru Memorial Museum at New Delhi. The Visveswarayya Industrial Museum at Bangalore and the Birla Industrial and Technical Museum Delhi are the two specially set apart for industrial exhibits.

The Museum contains such a wide range of collections including Twenty layers of human occupations, the lowest one reaching down to Pre-Mauryan level, portable antiquities consisting of punch-marked and cast coins, inscribed seals and beads of semi-precious stones, terra cotta figurine and brick temples of rare types belonging to the Gupta period. Mr. V. L. Devkar, while describing the collections in the Baroda Museum lists the following items; Archaeological collections belonging to pre-historic times, Japanese, Chinese, Nepalese, Tibetan, Egyptian, Babylonian, Assyrian, Islamic, Indonesian and Burmese Art pieces; beautiful Gupta and post-Gupta sculptures from Roda and Samlagi. The late Mr. Spielmann, one of the leading connoisseurs of art in London finalised the European Art collections admirably well there. It was given to Dr. F. H. Gravely to modernise and systematise the col-

lections in the Madras Museum. Mr. A. Aiyappan has given a succinct history of the growth of the Madras Museum and the names of those who were actively associated with its growth and expansion. When the late Mr. Nehru presided over its Centenary celebration in 1951 the whole building was electrified and thus a long felt need was satisfied.

The rich and instructive varieties preserved are "The works of genius, which make visible, audible or tangible, the intricate phenomena of human apperceptions" to serve as radiating centres "from which the cue of passion for further experiment is born; and thus emerge the variegated forms of the different communities of the world, from the enlightened will of those individuals who "connect" the prose and poetry of life" (page 7).

This number of the Marg, as usual, contains very fine coloured plates of the types of curios preserved in the museums, about each of which the connected officers give a historical and illuminating account.

S. THIRUMALACHARI.

**THE YMCA OF THE PHILIPPINES SUMMER YOUTH WORK CAMP PROJECT AND OTHER NON-GOVERNMENTAL ENTITIES IN COMMUNITY DEVELOPMENT**, (by Villanueva Felicidad, Buenaventura Rosalina A. Concepcion), Vol. III, Special Study Series No. 9, University of the Philippines Community Development Research Council Diliman, Rizal:

This volume is the third in a series of studies devoted to non-governmental organizations engaged in community development in Philippines. This study by the Community Development Research Council, University of Philippines, not only describes and evaluates the basic philosophy and the major functions but also examines the organisational structure and the dynamics of field operations of the private sector that is initiating rural welfare programmes in the barrios of Philippines.

The private entities which are thus sponsoring community development measures are considered under the following four subsectors—viz (a) the socio-civic subsector, (b) the socio-religious subsector, (c) the academic subsector and (d) the industrial

subsector depending upon the predominant characteristic of the agency involved. The analysis of the subsectors is undertaken on the basis of the operational motto of the creation of conditions of economic and social progress for the whole community with the active participation of the people themselves.

Broadly, the programmes of these units are directed towards the rural people. Between them, the subsectors focus their attention on the physical improvement of the barrio, promotion of religious faith in the people, dissemination of scientific knowledge among the members of the community and the uplift of the material and moral conditions of the farmers. In short, the complementary objectives of the different organisations lead to a comprehensive programme for community weal.

It is highly instructive to find the divergent ways employed by these agencies to achieve the aforesaid aims. The organisational pattern ranges from teams of *piecemeal* workers to well planned associations and labour unions. The methods applied include community meetings, assemblies, organised classes, lecture demonstrations, comparative experiments and use of geographical, kinship and social groups for inculcating the spirit of self-help in the population of the barrio. A common feature of all the agencies is the systematic rural leadership training that is imparted in one form or another to the extension workers so that they might gain insight into rural sociology, rural government and major rural problems.

Of particular interest to an academician is the role played by the St. Xavier University in promoting community development. The University seeks to train its students in the various technical fields that are relevant for rural development. Further, by adopting the policy of recruitment of extension workers who are natives of the barrio wherein they are assigned and who are therefore well-versed in the local dialect and customs, the University programme solves very elegantly the problem of the much-needed informality in schemes of rural welfare. This policy of the St. Xavier University deserves to be emulated by such of those growing economies that are confronted with the complications of a dual society. Education in the dual communities cannot be a stereotyped one leading to the mere acquisition of degrees and diplomas; on the other hand, it has to perform the twin func-



tions of bringing forward the rural sector on a broader front and evolving a right proportion of modern skills.

Apart from being an essential guide book in the techniques of community development as well as in the methods of programme evaluation, the study is particularly noteworthy in that it bears evidence on the role that can be effectively played by private enterprise even in the creation of a basic social overhead.

MRS. R. THAMRAJAKSHI.

**UNDERSTANDING BHARATA NATYAM**, Mrinalini Sarabhai, pub. Maharaja Sayaji Rao University of Baroda, 1965. Pp. 166, illustrated, price Rs. 15.00.

Smt. Mrinalini Sarabhai needs no introduction to the world of art. Her institution, the Darpana is internationally famous. It is only fitting that Smt. Mrinalini Sarabhai writes the book, 'Understanding Bharata Natyam'.

The leading authoress begins with a chapter on the four classical styles of dance, viz., Bharata Natyam, Kathakali, Kathak and Manipuri, giving a brief resume of each. The origin of Bharata Natyam, the various dance numbers in a Bharata Natyam recital, inscriptional and historical evidences, and also dance-dramas of the south have been dealt with in detail. What strikes one at first sight about the Kathakali dance is the elaborate make-up of the dancers. The beautiful legend of the vision of Kaplingat Nambutiri, as he sat on the seashore, is interesting and to the point. About the Manipuri style Smt. Mrinalini Sarabhai says—"Essentially a folk art, because of the spontaneous quality of its presentation especially in the frenzy of the drum dances, when dancer and drum become an inseparable, whirling unit, it has a severe technique and years of training are required for its seemingly gentle style". The Kathak lays emphasis on the 'nritta' of pure dance aspect, with elaborate and exerting foot-work. Its centres are in Lucknow and Jaipur. The Bhagavata Mela Natakam, the Kuravanji, the Kuchipudi, the Yakshagana, and the Chhau-dance of Orissa and Bihar are also briefly noticed.

It is refreshing to note that Smt. Mrinalini Sarabhai stresses the fact that the art of dance "has to be for the dancer a highly spiritual dedication.....to be acquired through the intense train-

ing of the body, through the cultivation of the mind in hours of chanting and learning and reading, through transformation of this learning with real faith....". It is not surprising therefore that the talented authoress feels that all art in ancient India could be called temple art, not because it was necessarily a part of the temple, but because its aim was the perfection of spiritual identification in the section on The Temple and The Arts. The many dances of Shiva—Sandhyā Tāṇḍava, Ānanda Tāṇḍava, Shakti Tāṇḍava, Tripura Tāṇḍava, Ardhanāri and Samhara Tāṇḍava are described in the chapter on the dance of Shiva.

The erudition and the loving care with which Smt. Mrinalini Sarabhai has pursued her chosen career, are evident in every page of this unique book. Abhinaya has been explained aptly, as carrying the play toward the ascertainment of its meaning. The dissertation of over five and fifty pages on Nāṭya, Nritya and Nrīta, Abhinaya, Rasa and Bhāva, the Nāyikā and Nāyaka types and Āṅgikam, is meticulous in detail and fully self-explanatory.

Pictorial representations of the gestures of the hand are given. In addition, the names of each mudrā, its origin and its usage are given in detail. Wherever possible, interesting anecdotes, if any, have also been given, e.g.

"Bhramara: (bee).

The second finger and the thumb touching, the fore finger bent and the remaining fingers are extended.

Origin:

When Kashyapa was making earrings for Aditi (the wife of Kashyapa and the mother of the Devas) he used this hand.

Its colour is black, its castē is Gandharva, its rishi is Kapila and its patron deity is Garuda (King of birds).

Usage:

A bee, parrot, yoga, crane and kokila (cuckoo).

According to other treatises: Vow of silence, horn, elephant's tusk, holding the long stalks of flowers, telling secrets, removing a thorn, untying the garment, describing on two syllables, creatures of the sky and dark colour".

In a similar way, the movements of the limbs in dance, static and dynamic, are described. The movements of the hand and foot should accord with those of the waist, the sides, the chest, the back and the abdomen — a *karana*, in short. Pictorial representations are appended. These should prove of immense use to the student of the art.

The last chapter in the book treats of the music for the *Bharata Natyam*. A short account of the history of music, various writers on music, the concert as it is sung to-day, popular concepts in the theory of music, musical forms used in a dance recital and composers of music, are highlights in this chapter.

The book is very well got up, with the plates in glazed art paper. The publications of the M. S. University of Baroda are invariably good and "Understanding Bharata Natyam" by Srimathi Mrinalini Sarabhai can rank among the best.

BRINDA VARADARAJAN.

**BOMBAY PRESIDENCY IN THE MID-EIGHTEENTH CENTURY**, by Holden Furber: Asia Publishing House, Price Rs. 9.

Mr. Holden Furber whose association with Rev. Father Heras goes back to more than thirty years ago delivered in 1962 the Heras Memorial lectures and these have been put together and published in book form under the title 'Bombay Presidency in the Mid-eighteenth century'. These lectures delivered exactly three centuries after "Sir Abraham Shipman and the Earl of Marlborough arrived off Bombay with their small force in a main attempt to persuade the Portuguese viceroy to deliver it over to them in accordance with the Anglo-Portuguese treaty of 1661", are a memorial not only to Father Heras but to the commencement of Indo-Anglican contacts on the west coast of India. The story that is unveiled in the course of the three lectures—(1) Bombay and the Malabar Coast in 1720's, (2) the country trade of Bombay and Surat in the 1730's, and (3) Bombay Presidency in war time, 1740-1750—shows how the British succeeded where the Portuguese and the Dutch failed not only because of increasingly superior naval resources but because the former conciliated the native traders and bargained with them and befriended the Parsis and the Muslim traders while the latter depended on political and commercial

treaties and dealt more with chieftains than with the merchants themselves. The book reveals an interesting point about private trade by the servants of European trading companies in South Asia; it is an interesting suggestion that the English success over the Dutch commercial interests in South Asia was due to the prevalence of private trading interests among the former and the absence of such interests among the latter. "The Dutch company does not realize until too late that East India Company as a country trader in India is no match for the individual private European".

The book is extremely readable and informative, and is written with a clarity and subdued humour naturally to be expected from the author of 'John company at work'. But should a book of hardly 76 pages be priced Rs. 9?

DR. N. SUBRAHMANYAN.



# BULLETIN OF THE INSTITUTE OF TRADITIONAL CULTURES MADRAS

*Published with the financial assistance of Unesco who are  
not responsible for the opinions expressed in this  
Bulletin*

## PART—II

### IN COMMEMORATION OF THE TWENTIETH ANNIVERSARY OF UNESCO 1966

*The Organization's true vocation is not utilitarian but ethical. Education, science, culture and mass communication are not ends in themselves for Unesco but simply the ways and means of a spiritual undertaking and moral effort that constitute its true mission and that were in the forefront of its founders' concerns.*

— René Maheu



UNIVERSITY OF MADRAS  
1966

# **Institute of Traditional Cultures Madras**

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## PREFACE

This number of the *Bulletin*, as announced in the preface to the previous part (1966 Part I) is dedicated to commemorating the Twentieth Anniversary of Unesco, a note on whose major achievements appeared on pp. v to vii of that part. Besides this dedication, the Institute has brought out a booklet which is a brief report of an ethnographic field study of a South Indian community called the Saurashtras and that is also in commemoration of the Twentieth anniversary of Unesco.

The usual plan of the *Bulletin* observed in the earlier numbers has been somewhat altered in this issue. The first section on Articles has been enlarged; as many as eight of them have been included. The first two articles, viz., Human Resources Development through Unesco and the Philosophy of Unesco and the third Mutual Understanding of East and West (reproduced from *The Hindu* dated 29-9-66) deal particularly with the philosophy and achievements of Unesco. As Dr. N. Subrahmanian points out the aims and aspirations of the U.N.- depend basically for their success on the role of Unesco. He writes: "So the most ambitious, difficult and basic of all the aims of the various specialized agencies of the U.N. belong to the Unesco, which tries to seek out those dark alleys of the human mind and enlighten them with the willing cooperation of all civilized mankind" (p. 207). The other articles included in the section cover the continuation of a study of Hinduism and Secularism; the marriage customs and ceremonial prohibitions as gleaned from a Sinhalese manuscript, *Tahanci Kavi*; a survey of the ancient Art and Architecture of Ceylon; both by an Ethnologist who has made field studies of several aspects of Sinhalese culture; a plea for a judicious synthesis of Indigenous and Modern Medicine by a medical practitioner in the light of his own experiences; and an exposition of the unique death rites of Hinduism which only, evidence a conscious endearment and fusion of the scions with their manes, piously, sincerely, symbolically and unostentatiously in contrast with the burial-oriented tribal customs which have been reflected merely in the elaboration of tombs and offerings within them.



Section II carries the report of the proceedings of a Seminar held by the Institute on 1-11-1965 on Modernism and Traditional Values; as also the reproduction from the *Hindu Weekly Magazine* of an account of an international seminar on the Development of Museums which Unesco organized at the National Museum, New Delhi from Jan. 30 to Feb. 28, 1966. In Section III a bibliography of books and periodicals bearing on traditional cultures in South and South-East Asia follows. Sections IV(A) and (B) and V are omitted in this number in view of the larger extent of Section I. The Section on Arts and Crafts (VI) as also Section VII on Folk and other Arts comprise each a miscellany from various sources which are indicated in the relevant contexts. The eighth Section is Notes and News of varied cultural interest and the ninth contains reviews of books.

It now remains for me to thank all those who have helped me in the publication of this number. The Institute owes its continuance to financial assistance from Unesco through the Research Council of the India International Centre, New Delhi and from the Government of India. To the University of Madras and its esteemed Vice-Chancellor (Dr. Sir A. Lakshmanaswami Mudaliar) who is the President of the Institute, this Institute is indebted in no small measure. The University accommodates the Institute in its buildings and provides it with other amenities; its large academic staff in its various Research Departments in the Humanities offer their hearty cooperation in the work of the Institute. The University also gives financial help equivalent to the cost of printing the two issues of the *Bulletin* for the year. The Executive Committee has given much ready help in the management of the Institute both on its administrative and academic sides.

Madras,  
Date: 31-12-1966.

K. A. NILAKANTA SASTRI,  
Director.

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# SECTION I: ARTICLES

## HUMAN RESOURCE DEVELOPMENT THROUGH THE UNESCO

By

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“Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.”—*Preamble to the Constitution of UNESCO*).

The ultimate determinants of economic growth may be indicated as resources—material and human. The availability of material resources is a necessary but not a sufficient condition for increases in net output. Economic development has much to do with human achievements, skills, knowledge and technology. Empirical studies of the currently advanced economies reveal that there exists a range of considerable dimension in the growth of their output, which is not explained in terms of the conventional factors of production. Thus a fifth factor has been observed to be at play—which has been identified as the human resource potential of an economy. Reflecting on the problem of investment in human resources, Theodore W. Schultz rightly remarks “Some growth of course can be had from the increase in more conventional capital even though the labour that is available is lacking both in skill and knowledge. But the rate of growth will be seriously limited. It simply is not possible to have the fruits of modern agriculture and the abundance of modern industry without making large investments in human beings.”<sup>1</sup>

The concept of the human factor refers to “the acquired and useful abilities of all the inhabitants or members of a society”<sup>2</sup>

1. Schultz T. W. “Reflections on Investment in man” *The Journal of Political Economy*, Vol. LXX, No. 5, Part 2, Oct. 1962, p. 2.

2. Smith Adam: *An Inquiry into the Nature and causes of the Wealth of Nations*: Cannan Ed. (Reissued by Modern Library), Random House, Inc., 1937, Book II, pp. 265-66. Quoted by F. Harbisar and C. A. Myrcres: *Education Manpower and Economic Growth*, p. 3.

and includes broadened capacities, widened horizons of expectations, extended knowledge, upgraded skills, and diffused scientific and technological understanding. At an expert meeting held at the UNESCO house, the human factor was analysed "as being the totality of human perception, attitudes, motivations, interactions and structures which may either contribute to the process of development, slow down its pace, be patterned on it or mobilised by it."<sup>3</sup>

## II

But the development of the human factor which implies the generation of new administrative and technical skills, the evolution of proper organisational framework and the diffusion of congenial attitudes and motivations in the context of a complex dynamic society is a costly process. It is generally known that the progressing economies suffer from the impact of a constellation of mutually reinforcing forces that depress the availability and optimum utilisation of internal funds for stepping up the pace of economic advancement. It is therefore only proper that there should be a mobilisation, through international co-operation of the funds of technical, scientific, organisational and managerial knowledge that is available with the advanced economies for provision of intellectual aid to the less developed nations. The need of the hour has been recognised to be "the dedication of the energies, the resources and the imagination of all peaceful nations to a new kind of war... upon the brute forces of poverty and need".<sup>4</sup> Thus the idea of world-wide interdependence for annulling acquired superiorities through policies of international economic integration have been gaining ground in general, and more particularly, international understanding and intercommunication of ideas have been realised to be highly essential for a happier and more prosperous world economy. "No economic utopia can be established in isolation. The economic problem can suffer a real eclipse only when it has been conquered on a global basis, when the forces of production have reached a summit where mankind as a whole is freed from scarcity and can turn to work which is

3. "Development and Man". Proceedings of the Expert Meeting held at Unesco house 22-26 Nov. 1965. Reported: *Unesco Chronicle*, Vol. XII, (1966), No. 1, p. 30.

4. President Eisenhower's speech on 16th April 1953—Reported in the *Times*, 17th April 1953.

not toil but love and an opportunity for self-expression and self-fulfilment".<sup>5</sup> The Unesco as a specialised agency of the United Nations has approximated to the abovementioned realisation and has committed itself to a programme of increasing international co-operation for dissemination of scientific conclusions, diffusion of technical knowledge and promotion of cultural understanding.

### III

It has been the specific purpose of the Unesco, to promote the 'development of man' through the educational, scientific and cultural relations among the citizens of the world. The Unesco has been striving to bring about international intellectual coordination through a world-wide exchange of ideas which has been in the genuine spirit of give-and-take between the followers of different systems of thought. As highlighted by Mr. René Maheu, Director-General of the Unesco, the ground for this organisation is first and foremost international intellectual cooperation while its other vital force is aid for development. With these twin moral purposes "at a time when the world echoes with the din of threats from forces of dissuasion", the Unesco seeks to provide "the great force of persuasion that will render the forces of dissuasion utterly useless".<sup>6</sup>

Since its inception, this international institution has ceaselessly endeavoured to assist the developing economies in their projects for human resource development. Spread of fundamental education, promotion of functional literacy, improvement of the educational system, training for scientists and technicians extension of opportunities of cultural contact through seminars, publications, and exchanges of students and experts—these are only a few instances of the operation of the Unesco in its agenda for international understanding. "Any activity which helps spread knowledge and information, regionally and internationally, comes within its area of operations".<sup>7</sup>

5. Rao, V. K. R. V.: "Some Reflections on the Economic Utopia"—*Indian Economic Review*, Vol. V, No. 3, Feb. 1961.

6. Maheu, René: Lessons from an inspiring debate: *Unesco Chronicle*, Vol. XI, (1965), No. 1, p. 25-6.

7. Courlander, Harold: *Shaping our times: What the U.N. is and does*, p. 107.

## IV

In its programme for technical aid, the Unesco has rightly accorded high priority to education and science. The ethics of the assistance provided in the field of education is influenced by an integrated approach to education affecting the different facets of educational content, structure, curricula and methods, and the different aspirations and requirements of different sections of the world population. Elementary and adult education, school and higher education, rural and formal education, technical and scientific education are all included in the compass of the Unesco programme.

The basic philosophy is to evoke among the developing nations, a thirst for knowledge. Knowledge or images however "can be observed or at least deduced through the instrument of language".<sup>8</sup> In order that people may receive, decide and assimilate information, they should be educated in the three R's. The Unesco has been inspired by the need for a general eradication of illiteracy for "the presence in the world today of more than 700 million people who are unable to read and write.....is a continuing challenge to the governments and peoples of all member states who had dedicated themselves to the promotion of human progress in the development Decade".<sup>9</sup> The Unesco believes that the problem of illiteracy is not specific to any single nation but concerns the whole of mankind, and that it can be eradicated by the organised efforts of the international community.

Developing economies have a growing demand for certain technological and critical skills. Existing technical institutions may have to be strengthened and new ones initiated; and in this context, problems of organisation, equipment and personnel would arise. It is the avowed responsibility of the Unesco to ensure international co-operation for promoting scientific and technological education and also for providing training schemes for technicians, engineers and technologists. The contribution of the Unesco in this regard may be gauged from the following report. "The importance of this branch of education is reflected in the emphasis

8. Boulding, K. E.: "The Economics of Knowledge and the Knowledge of Economies". R. T. Ely. Lecture, *American Economic Review*, Vol. LVI, No. 2, p. 2.

9. *Unesco Chronicle*, *Ibid.*, p. 29.



Now being placed upon it by the Special Fund Sector of the UNDP. Of the sixty-nine projects entrusted to UNESCO now under execution forty-two are in the realm of technical and technological training and are spread through thirty-two countries..... A programme of this magnitude will very soon quicken the tempo of training already begun in many countries with help from the Technical Assistance Sector of UNDP. A good example is the Indian Institute of Technology (Bombay, India) which was established in the late 1950's with UNESCO help and which has made a considerable contribution to the development of industry and to the system of technological education in India."<sup>10</sup> Thus for example, the Unesco is interested in seven development projects in India financed jointly by the Government of India and the UNDP, which bears directly on the promotion of technical and scientific skills. Further with the support of the Unesco, the Government has been able to organise a series of seminars and courses in scientific documentation, Natural and Medical sciences.

Moreover the Unesco has been focussing its attention on teacher-training programmes as also on the material uplift of the teachers. It is thus engaged in a world-wide mobilization and organization of effort "on a scale never previously contemplated for the task of teaching and training the teachers who will carry to the people all the forms of instruction, skill and knowledge which the attack on world poverty requires".<sup>11</sup> A number of international surveys, comparative studies and expert meetings have been undertaken under the cosponsorship of the Unesco and the ILO, in order to investigate into the social status, professional training and economic conditions of teachers in the different geographical regions of the world.

It is accepted that teachers have a useful role to play in educational expansion; and that they should be equipped with the highest possible qualifications in order that they might discharge properly their duties to the students. In this context, the Unesco is right in emphasising the need for initial as well as in-service training for teachers. It is in fact held that all teachers (at the primary and pre-school as well as of the secondary levels) "should be prepared in general, special and pedagogical subjects in Uni-

10. Ellis, W. J.: Cooperation between the United Nations Development Programme and Unesco, *Unesco Chronicle*, Vol. XII, (1966), No. 7-8, p. 289.

11. Association for World Peace, *War on Want*, 1952, p. 60.

versities or in teacher preparation institutions on a level comparable to Universities".<sup>12</sup> Further, in order to improve productivity of education, the Unesco has pledged itself to the task of working out and popularising a new form of pedagogy based on the latest psychological and technological developments. This international organisation has also been helping the promotion among the youth of the world the principles of international peace and understanding through the system of associated schools.

## V

The Unesco has particularly striven to disseminate scientific knowledge among the member countries through programmes of systematic documentation, rationalisation of scientific publication, and international exchange of scientists. Inaugurating the international symposium organised by the Unesco on the theme "Science and Synthesis of knowledge of man and the Universe" Mr. René Maheu, Director-General, hoped that "the Unesco House will be increasingly used as the seat of world-wide confrontation of all research work and all truths, all certainties and all doubts, all the anxieties and hopes that invest the human mind—this with the object not only of fostering better mutual understanding between those participating in the dialogue but also of helping them to play a more appropriate part in history and to exert a more effective influence on the destinies of men".<sup>13</sup> This in fact is the spirit of service of the Unesco in the field of scientific advancement.

Further it is not in a mere application of science to development that the Unesco is interested. On the contrary, it has been concentrating on the sociological and psychological preconditions for and consequences of the adoption of scientific methods of production. Thus much more than the economic aspects of the effective use of scientific knowledge, the responsibility of the Unesco relates "to the more fundamental and essentially social and in-

12. Hercik, Vladimir: Preparation of an international instrument on the status of teachers, *Unesco Chronicle*, Vol. XII, (1966), No. 4, p. 151. Quoted from the Draft Recommendation of the meeting of Experts—Geneva, M. 28 Jan. 1966, (Art. 21 (1)).

13. "Science and Synthesis of knowledge on Man and the Universe" International Symposium, Paris 13-15, Dec. 1965, Proceedings of the Meeting reported in *Unesco Chronicle*, Vol. XII, (1966), No. 2, p. 52.

tellectual level of the achievement of the prerequisites for the application of science and technology to economic activity and the promotion of special efforts in research, adaptation or teaching wherever the novelty, specificity or complexity of such application give rise to problems.<sup>14</sup>

## VI

The preservation of national cultures and the promotion of international cultural contacts are the twin motivating ideals behind the activities of the Unesco. Technical assistance is not to be considered a one-way process. The potentialities for contribution in the cultural field are manifold for the developing economies. The native artists and craftsmen in some of these economies should be helped to adapt their traditional techniques and designs to suit external markets, without however affecting the artistic quality of their work. "Preserving them not only helps protect the culture as a whole, but also conserves a potential economic resource and ultimately makes available to members of other cultures valuable items in the general cultural heritage of mankind".<sup>15</sup>

International action for cultural co-ordination is a broad-based programme, including within its folds, the intellectual, scientific and creative aspects of the ways of life of different peoples. The evolution of sustained and stable relations between the nations of the world through the emphasis on the interdependence of diverse cultures and the cultivation of free exchange of ideas and values, has been considered as a part of long-term process of international learning and mutual adaptation.

The principle of reciprocity in cultural cooperation is given expression in the Unesco's programme for East-West understanding. The project calls for systematic efforts in research, in scholarly publications and in higher education; and has been carried through seminars, symposia, conferences, international camps, publications and exchange of personnel. This endeavour to ensure a free flow of information involves "governments, non-governmental organisations and through them, the means of mass com-

14. *Unesco Chronicle*, Vol. XII, (1966), No. 7-8, p. 274.

15. United Nations: Technical Assistance for Economic Development May 1949, 221-222.

munication in all countries.<sup>16</sup> The East-West Major Project attempts to impart an educational influence on the young and an organic impact on the pedagogic process itself. The programme is based on the firm belief that cultural relations can be ensured only through a creation of "uninhibited traffic in information which can surmount the barriers of ignorance, fear, prejudice and lack of materials".<sup>17</sup>

## VII

The Unesco is thus symbolic of an age when the sovereignty and universality of Man have been recognised. It has initiated a process of conscious international coordination through positive presentation and fruitful intercommunication of ideas and values, for the development of the human personality. As President Johnson acclaimed "In this spirit, Unesco had already become a creative workshop for constructive action in the development of education, science, and culture. It should and must continue further exploration in these inviting realms of science and humanities removed from ideological conflicts—realms where the only boundaries are those set by man's intellectual interest to know more about the Universe around us and the capacities within us."<sup>18</sup>

The fruition of the Unesco's mission for the promotion of aesthetic, cultural, educational and scientific facets of the human factor could be hastened if a harmonisation could be effected between the bilateral and the multilateral forms of aid. Apart from an integration of the bilateral schemes in international action, the former could also be offered for extending the primary benefits conferred by multilateral assistance programmes. In order to give effect to this necessary coordination between bilateral and international aid, Unesco may have to be highly selective in its choice of projects.

The objective of technical assistance is to provide the guidelines for the development of human resources. This can be achieved

16. *Orient Occident*: News of Unesco's Major Project on Mutual appreciation of Eastern and Western cultural values, Aug. 1965, p. 3.

17. UNESCO Newsletter, Vol. IV, No. 2, June 1966.

18. Message from the President of the United States of America to the Thirteenth General Conference of the UNESCO at the start of its session—*Unesco Chronicle*, Vol. XI, (1965), No. 1, p. 6.

only if the programme is based upon a comprehensive analysis of the national plans and a deep understanding of the social structure and the culture pattern of the recipient country. "The aim should not be to demonstrate spectacular achievements in the shortest possible time but to teach methods of work and create habits of mind."<sup>19</sup>

Further it has to be recognised that international cooperation is a 'dialogue of minds'.<sup>20</sup> The success of the joint action programme initiated by the Unesco is assured if each member state is inspired by Śrī Krishna's preaching to Arjuna in the *Bhagavat Gīta*.

"Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice whatever thou givest away, whatever austerity thou practisest, O Son of Kunti, do that as an offering unto me."<sup>21</sup>

19. "Some aspects of assistance operations in Member States"—*Unesco Chronicle*, Vol. XII, (1966), No. 3, p. 113

20. Efstafiev, A. G., India and Unesco.

21. Cited by Rao, V. K. R. V., *op.cit.*, p. 241.

# PHILOSOPHY OF THE UNESCO

By

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“The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion by the charter of the United Nations” (The Constitution of the Unesco, Article 1, para 1).

The United Nations Educational Scientific and Cultural Organization — one of the specialised agencies of the U.N. — completes this year two decades of an exceedingly and variously useful and growing human concern. This is a landmark in the evolution of organized international endeavour to relieve cultural deficiencies and to promote uniform high standards of educational, scientific and cultural attainments. It has been the declared aim of this unique organization to promote intellectual cooperation over an international area hereto uncompassed in history, to conduct extensive and expensive literacy campaigns and to combat cultural conflicts. The numerous agencies of this organization have, within the short span of two decades, collected and channelised modern resources making them available to all needy areas, set up local cultural institutions and spread and established its influence so surely and well that a grateful world looks to a further fulfilment of the Unesco's aims with hope.

It has always been in the nature of all civilized human endeavour to secure equal opportunities to all those who desire them, but in the modern world where leaders of world thought and actions have been jostled into a new awareness by the bitter experience of two world wars, the endeavour is also to educate the world into desiring those opportunities and into properly using

them when secured. Latin America with a sub-Euramerican standard of educational and scientific attainment had to be extended a helping hand; while black Africa lingering far behind had to be provided airlifts in cultural and scientific progress, as it were; but the real problem arose in the case of the Asian communities which are truly conservative and where enlightened public opinion with governmental approval and support had to accept and implement the cultural programmes of the Unesco. This multifaced activity has, however, succeeded beyond the expectations of the most sanguine, because the basic aim of the Unesco has been not to sell culture of any particular brand, but to promote cultural understanding, to achieve higher standards of modern achievements without sacrificing valued and valuable cultural heritages; thereby helping to establish a genuine international community based on mutual understanding and appreciation.

The aims and aspirations of the U.N. are large and many and include the achievement of the aims like the attainment of higher standards of living involving industrialization, more and better food production, control of population, discovery of the means of channelising aid from the more affluent to the less and setting up of efficient machinery to man these plans. These are problems enough for the doughtiest. But the U.N. at the very outset, has recognized that none of these can be achieved or even attempted without a genuine acceptance of the philosophy of the UNESCO by all member countries. The education needed to realize the aims of the U.N. is the basic requisite for honourable peace and enlightened prosperity in the world and to provide this is the aim of the UNESCO. Thus it becomes clear that the realization of the Unesco's programmes is an imperative that must precede even a limited achievement of international cultural understanding and sympathy. As the U.N. has rightly understood and proclaimed the very simple but little realised truth that all conflicts are born in the minds of men, it is those minds that need urgent and proper education. Any amount of military organizational or political diplomatic activity can lead to no results so long as those minds are dark and/or malicious. So the most ambitious, difficult and basic of all the aims of the various specialized agencies of the U.N. belong to the Unesco, which tries to seek out those dark alleys of the human mind and enlighten them, with the willing cooperation of all civilized mankind,

In the world of today, on many parts of which 'freedom' (political as well as social) has descended like a cloudburst, the downpour could be depended upon to wash away some desirable babies along with a lot of cultural bath water and this has naturally led to some anxiety in the minds of traditionalists and cultural chauvinists here and there; but in a worldwide movement of these dimensions and importance organized and sponsored by the Unesco, such an exigency is unavoidable; though intelligent and genuine cooperation from all member societies can help much to discover what is worth preserving in the many cultural heritages one hears about.

Science and technology in Europe, from the Renaissance to the Industrial Revolution, wrought a silent but gigantic change in the social philosophies of Europe and America. These changes and these philosophies have spread and popularised over the whole world, the scientific attitude of mind, which will surely try to oust blind faith and its consequences — ignorance and cultural despotism—from their ancient pedestal of authority. Howsoever slow and gentle this process be, the very changes will involve a certain resistance. But the necessity to base cultural understanding on not merely distant and cold tolerance but sympathetic exchange of cultural traits with a free and open mind—an integral feature of the philosophy of science, is so obvious that reversal of the modern trend towards a technocratic society or even a retardation in its pace will be almost impossible. Hence the Unesco's emphasis on generous aid to all member countries to promote science-based education. This means that even humanistic studies and the pursuit of the arts will be science and freedom oriented; and societies, near and far, will mingle in a common battle against illiteracy and superstition, social exclusiveness and group arrogance; for educational backwardness is at the root of all backwardness.

Literacy and education into modern needs are essential pre-requisites for the creation of an industrial society which is the aim of practically all the countries today. Ancient tenets of rural contentment and medieval goals of feudal prosperity are attempted to be superseded by modern industrial affluence. The director of a textile mill in Central America is reported to have said: "More is involved than just production in one textile mill. It is the economic growth of the country which is at stake. In other countries, workers are consumers. Here they have not been educated and there is too little demand. There is no sense talking about indus-



trializing a country if factories cannot sell what they produce." This kind of reasoning holds good also for countries making "a transition from a traditional to a modern form of society, from comparative isolation to integration in an ever more independent world". But "You cannot teach a man anything unless he wants to know;" this is as true as it is to say that you cannot raise the standard of living of a person bent on remaining poor or whose culture consists in praising the virtues of poverty. Many illiterates make a distinction between literacy and education — a distinction valid only in extreme instances and not normally true. The illiteracy of an Akbar does not justify illiteracy elsewhere, which is but a synonym and symptom of ignorance which can never be a virtue. This vital battle against illiteracy is being waged by the Unesco against heavy odds.

The insistence on modern education, science, technology and industrialization might mislead the unwary into imagining that destruction of traditional culture is contemplated or will become inevitable soon. But this will be an oversimplification of a difficult and delicate ideal. The need for standing on one's feet as well as on the shoulders of one's past (i.e., building the future on the basis of all that is valuable of the past) and continuity of cultural growth is fully realised by the Unesco. The tremendous organizational effort needed to save the Nubian architectural treasures therefore, was justified by the present necessity to save ancient culture for future inspiration. No one nation, least of all one that is poorly off, can afford the enormous expenses involved in saving ancient cultural relics threatened with destruction by the fury of nature or the negligence of man. But discrimination is of the essence of this activity. That is honest, informed and scientific approach to this problem is legitimate as well as practically useful; while overenthusiastic but ill-informed cultural activity will be merely vandalism masquerading as renovation or recreation.

In special areas of cultural interest of a sophisticated nature, the method to be employed in preserving ancient culture would be different from the general pattern of mass adult education as well as normal schooling and extra curricular teaching. For the latter mass media of communication including the Press, the T.V. etc., play an increasingly effective role and are intended to convey cultural messages from one region to another not only within a

country but among all parts of the world. This is necessary to overcome cultural conflicts.

The Unesco, in short, wishes to create the mental and moral atmosphere needed to enable a tolerant, cultural internationalism to take the place of intolerant nationalism; the 'temples of understanding,' that will rise on the ruins of international misunderstanding leading to war and destruction, will be the criteria by which the aims and achievements of the Unesco will be judged. Poverty, disease and illiteracy — the triple curse of man — will be the common enemies of the I.L.O., the W.H.O. and the Unesco, and man emancipated from the grip of these destructive forces can tread the path of material and moral fulfilment.

If this battle is not waged consistently and courageously and finally won, the pledge that the U.N. published at its inception cannot be redeemed: "We the peoples of the U.N. are determined to promote social progress and better standards of life in larger freedom." This is an ideal to which the peoples of the world must rededicate themselves on the occasion of this the twentieth anniversary of the founding of the Unesco.

# MUTUAL UNDERSTANDING OF EAST AND WEST

*By*

DR. VLADIMIR SOUCEK

Ten years of the UNESCO East-West Project on the mutual appreciation of Eastern and Western cultural values, which is to end this year, has brought us to the point where we must look back and sum up the results achieved and consider how to follow up activities which have proved valuable.

One of the important aspects of the Project, was the endeavour to exert in this respect an educational influence on the young. In the course of these ten years of the Project, conditions were created to enable many aspects to be gradually incorporated in the different educational systems in order to give the young a really strong feeling of the broad context of all mankind and of all cultures and thus of the close relationship between the cultures of East and West. This feeling is essential if young people are to acquire a profounder interest in the life of peoples who are often very far removed from them geographically and if their actual knowledge of the cultural values and civilisation of these peoples is to lead them to respect them. This way forward, through international understanding and mutual respect, would do away with the mistakes of the past, get rid of prejudice and cut away in young people the roots of possible future tendencies to national, religious or racial intolerance or superiority.

## *Two Ways*

There were two ways, in which these principles were put into practice by different countries, institutions and schools, which to some degree combined and complemented each other. On the one hand, the teaching process itself was involved, while on the other, many forms of external activities were brought into play. As far as the teaching programmes are concerned, the main task was to achieve gradually certain changes in school syllabuses and consequently in text-books as well in order to incorporate knowledge of Oriental countries in the Occident and of the Occidental countries in the Oriental countries in a systematic and organic manner.

Assets in the realisation of the Project in various countries were the conference, seminars and symposia arranged either by the Secretariat of UNESCO itself or the UNESCO institute for Education as well as by affiliated institutions and the National UNESCO Commissions. Very informative in this respect was, for instance, the discussion on the treatment of the Oriental and Occidental countries in text-books for school children in different countries, which arose in the course of the seminar arranged in 1960 by the UNESCO Institute of Education in cooperation with the Turkish National Commission. The delegates of the Asian countries gave as an example the treatment of Italy in text-books for the pupils of their countries, the delegates of the Occidental countries put forward the way India is dealt with in their text-books. These two countries were not a haphazard choice; they have both had a long and uninterrupted historical development, both have a wealth of cultural tradition and from the cultural point of view they both exerted a significant influence on neighbouring areas.

The seminar showed that various text-books differ considerably not only in the amount of knowledge imparted and its accuracy, but even in their basic approach to the question. The delegates from the East commented in many cases that the text-books used in Occidental countries laid too great a stress on political history, military campaigns, the traditions of commercial relations, etc., to the detriment of facts which would serve to throw light on the broad cultural development of the country concerned and on the contribution each Oriental country has made to world culture.

### *Selection of Facts*

The discussion showed up one of the most important points — the choice of facts. It also showed how important it is that the approach to the Oriental countries in the teaching process should be the same as the approach to the Occidental countries. For young people to be able to appreciate the present-day problems of the Oriental countries and the way their peoples live, they need, however, to be given a fairly broad explanation of the historical development of these countries and of the specific influences which came into play there (e.g. the significant role of religion as a social institution, of family ties, etc.). Also the period of colonisation and again, the development of the liberation

movements should be dealt with in detail. Unless the context is well understood much of the present day development of the Oriental countries cannot be understood.

On the other hand, if we lay too great stress on the differences in the way of life and traditions and customs of the East unknown in Occidental countries and taken out of their context without a sufficient explanation of their origin, we shall be presenting the Oriental countries in a light very different from the sober approach to the Occidental countries, bringing with it the danger that young people will find these countries somewhat exotic or even mythical; this is precisely the opposite of what the East-West Project is trying to achieve and of education for international understanding.

If we consider the quantity of facts about Oriental countries, included in the text-books of various Occidental countries, we find the greatest number in the text-books of those countries which until recently counted some Oriental country as a part of their overseas empires. Naturally enough, in these countries, the text-books traditionally dealt with the Oriental countries in some detail, for the knowledge was part and parcel of their civic education. On the other hand, those Occidental countries which did not own colonies in the East devoted much less attention to knowledge of Oriental countries in their text-books particularly where the emphasis in the teaching was placed on national rather than world history. Here however, it could be seen that the approach to the Oriental countries to-day is less conditioned by previous historical development and the text-books seem to pay more attention to the present position and contemporary trends in the East.

The seminar held in Turkey as well as a similar meeting held in 1962 in Czechoslovakia devoted much attention to methods of avoiding mistakes and inaccuracies in dealing with Oriental countries. It was stressed that expert information — in this case to be gained from Orientalists — should be insisted on during the writing and editing of text-books. It would perhaps be pertinent to mention that in Czechoslovakia there is close co-operation between authors and orientalist in drawing up new school text-books; the critical comments put forward by these scholars on some of the text-books used in schools have led to their withdrawal and preparations have been made for their replacement.

There is no doubt that not all teachers are in a position to meet the considerable demands put forward by the East-West Project; the majority have been taught in the traditional way and some time must elapse before they can acquire the necessary knowledge and in some cases adopt themselves to the new approach. It is therefore necessary to support the suggestion of inservice training of teachers, particularly of teachers of history and geography; the results that have already been achieved in some countries among them Czechoslovakia, seem to be good.

### *Handbooks for Teachers*

Further, appropriate hand-books should be issued to teachers. On the basis of one of these recommendations, the UNESCO Department of Education called a meeting of experts in 1963, where the compilation and publication of a hand-book for teachers of the Occidental countries was agreed on; it would contain the basic information on the Oriental countries. It was agreed that it should include extensive sections on traditional currents and changing trends, as well as separate chapters on individual oriental countries dealing with their history, culture and social and economic development, with a short bibliography. It was recommended that these separate chapters of this handbook should be written through the agency of the National UNESCO Commission of the relevant Oriental countries or at least in close co-operation with them.

It would also be desirable to prepare fairly comprehensive anthologies of translations of the great works of Oriental literatures, accompanied by reproductions of works of art, architectural monuments, etc. Such anthologies could then be also used in other school subjects such as the history of literature, music and art, appreciation, and civic courses. In this way knowledge of the East would penetrate all aspects of the educational process.

A significant contribution to the East-West Project has been made by the Associated Schools, where emphasis was laid on education for international understanding and where the ideas of the Project naturally played an important part. In Czechoslovakia a similar function was performed by the Czechoslovak Society for Eastern Studies' "patron schools." Associated Schools had usually modified either their syllabuses or at least the programme of several lessons in order to provide the maximum of

information about individual Oriental countries. In other cases (and also in the Czechoslovak "patron school") the emphasis was on external activities outside the normal syllabus. Group visits to museums of Oriental cultures were made, during which specialists gave talks; films, lectures and exhibitions were arranged.

### *Group Contacts*

An interesting form of activity was provided by the International Camps organised in the summer holidays in Czechoslovakia, where groups of young people from both Oriental and Occidental countries met and came into direct contact with the traditions and customs of other nations. With trained leaders to direct these camps, they serve to educate the young in mutual respect for other nations, their customs and ideas.

Of the media outside the school itself, an important place belongs to radio and television (very popular with the young). The same is true of films, which can be used to complement the lessons and the text-books.

Recently the problems of Occidental countries in dealing with teaching about the countries of the Orient were again aired in the regional questionnaires organised through the international teachers' organisations. These led the countries concerned to carry out a detailed analysis of the information on Oriental countries included in their text-books and to assess the value of their approach to the problem.

Though the UNESCO Project is coming to an end, it does not mean that this worthwhile activity in the education of the young should end too. The last ten years have seen much achieved and conditions suitable for the work have now been created in even more countries. Apart from publications aimed at explaining individual oriental countries and their cultural traditions, audio-visual aid kits about individual countries should be put together to provide young people with an interesting form of school or external activity in which they can learn more about the life traditions and culture of the different Oriental nations.

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# HINDUISM AND SECULARISM

By

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(This is the second part of the paper by Dr. N. Subrahmanian. In the first part which appeared in the preceding number of the *Bulletin* he showed that the point of view of the marginal Hindu is the most appropriate for an understanding of the impact of Secularism on Hinduism. Various definitions of Secularism were considered and the relevance of the doctrine of separation of religion from State activity as a necessary condition of the secularity of the State was examined. The view of Dr. D. E. Smith that Hinduism is by its very nature suited to become easily secular was rejected and it was held that Hinduism, if sufficiently secularised, will cease to enjoy its individuality, for its very hope is to shed the temporal and mortal and seek salvation in the prescribed spiritual and eternal path. The influence of ecology on Hindu social and individual behaviour was noticed and the consequent and special definition of merit, not as 'ability plus effort', but, as 'caste, hereditary quality' was considered to be a corollary of the unbounded faith in an omnipotent Fate.—Ed.)

## 10. *Secularism in the West*

The history of Europe, in spite of persecutions, reformations, religious wars etc., tended by and large towards modern secularism, the progress being helped by the renaissance, humanism, science and rationalism. The spirit of science in the west was responsible largely for effecting secularization; by the 17th century as an evidence of secularization of western life, "science replaced religion as the permanent interest and pursuit of the leading spirits in the Western society."<sup>38</sup> But this spirit was the result of popular participation in the discoveries of science and the inventions of technology. A similar spirit cannot, however, pervade a society to which western science and technology are imports held as current fashion and not the result of a native intellectual revolution.

38. A. Toynbee: *An Historian's approach to Religion*, p. 164.



In fact, secularism as a positive, defined concept bearing that name was born in the 19th century in Europe. In England it was more or less a direct offspring of Robert Owen's 'Socialism' and it is not strange at all that in independent India too the promoters of the 'socialistic' ideology should have been enthusiastic about secularism, too. To begin with, however, the secularist tends rather to be on the side of agnosticism.<sup>39</sup> Holyoake's connection with Robert Owen, the Cooperative movement and socialism show the organic connection between secularism and the socialist thought. Socialism is only at stone's throw from communism which is at arm's length<sup>40</sup> from atheism and anti-religion. It is not infrequently that a secularist is a crypto-atheist though he may not be always aware of it himself.

### 11. *The historical background in India*

Prof. A. L. Basham summing up Hindu attitude to society and state observes: "In India much political mysticism (as we find in the west) was discouraged by the doctrine of Dharma, which concerned society and not the state, and by the fundamental individuation of all metaphysical systems. The ultimate aim of all valid and worthy human activity is salvation, which cannot be achieved by corporate entities such as peoples, castes, and families, but only by individual human beings."<sup>41</sup>

This means that in ancient India there was a salvation — oriented individualism; this Hindu individual tried to free himself from the group for the purpose of unhindered march to the spiritual goal, as contrasted with the other individual (of the west) who was the nucleus for the realization of secular goals through the groups, including the largest legal group the state. These individuals, one withdrawing from the group for spiritual purposes and the other operating through the group for secular fulfilment were very different persons in their goals and functions. So it is futile to imagine that the mere existence of a kind of individualism in

39. 'Secularism' and 'agnosticism' were, by the way, terms coined by Holyoake and T. H. Huxley respectively in the 19th century and, so as spelt-out concepts, these are but a century old.

40. Not the extended arm but the arm holding in an embrace.

41. Dr. A. L. Basham: *Some fundamental political ideas in ancient India*; (hereafter referred to as *S.F.P.I.*) p. 22; *Politics and society in India*. Dr. C. H. Philips (ed.).

the Hindu's range of thought and action can provide a basis on which modern western secularism could be built.

That this individualism does not relate to the social or political sphere is mentioned thus by Mr. A. B. Shah: "The social institutions of Hinduism are essentially authoritarian in spirit. They discount individuality, initiative, and free enquiry, all of which are among the core elements of the modern outlook. The tolerance with which Hindu society is familiar.....rarely promotes interaction of ideas, attitudes and practices with the possibility of an eventual synthesis. Within its own fold, traditional Hinduism insists on extreme conformism in practice while permitting considerable latitude in speculation in the philosophical field."<sup>42</sup>

The pattern of Hindu culture is an integrated piece taking care to discard discordant elements. The lack of secular interest preached by the *Gīta* reduced man to the position of an automaton, and the excessive shoving of moral responsibility on to the Almighty resulted in royal aggression leading to aggrandisement but not annexation. The lack of popular revolt against royal tyranny in India does not necessarily disprove tyranny but proves lack of enthusiasm for effort to resist iniquity.<sup>43</sup>

Dr. Smith summarises the position: "The secular state is in origin, a western and not an Asian conception."<sup>44</sup> Hence today the secular attitude instead of superseding traditional Hindu- non-secular predilections, became one more attitude just as materialism (*lokāyata*) instead of largely negating and even suspending spiritual or religious doctrines became or was classified as one more system of thought.

With the advent of the British in India, secularism slowly emerged as an acceptable view point. Wilberforce pleaded for the creation of a missionary establishment in India for the religious and moral improvement of the native inhabitants of India; the parliament rejected the request; such rejection constituted a secu-

42. Introduction by Mr. A. B. Shah, pp. 10, 11—*Tradition and Modernity*, 1964.

43. "No example of a successful popular revolt is to be found in the history of pre-Muslim India": *S.F.P.J.*, p. 21.

44. Dr. D. E. Smith; *India as a Secular State*, p. 22 (hereafter referred to as *ISS*).

larist attitude. The English utilitarians were parents of English secularism; but when the friends and followers of Jeremy Bentham became influential in the Govt. of India, interference in religious practice started under the garb of humanitarianism, as for example, in the case of the abolition of *sati* and suppression of *Thugee*. So the traditions of mowing down the weeds on the heath of Hindu religion started in earnest with the English utilitarians in India like Bentinck and some Indians like Ram Mohan; since those days reform of Hinduism even at the risk of offending very orthodox and sectarian sentiment, became a mark of modernism in India. Hinduism easily lent itself to legislative meddling in the name of secularization and modernisation. In this context an extremely astute observation of Prof. Marc Galanter is worth noting. "The revolutionary principle fostered by British rule was not the notion of deliberate social change, but the notion of the unit which might legitimately introduce such changes."<sup>45</sup>

If non-interference in Hindu religion by the state, equal treatment of all Indian religions by the state, providing protection to practitioners of any religion etc., constituted secularism, the Queen's proclamation of 1858 was a secular document. But it was a self-proclaimed self-restraint on the part of a political sovereign; it has been proved by the behaviour of successor governments that such restraint could be withdrawn at will by the sovereign. It is well known that in Hindu society "traditionally whatever the sovereign commands has been regarded as custom";<sup>46</sup> but it was a safe custom so long as the kings could be depended upon to function within the limits of traditional dharma; but if with modern governments whatever the sovereign (parliament) commands does become custom it will also incidentally destroy all the older customs deemed objectionable by it.

In early Congress politics, the moderates represented secularism and appealed to reason and argument while extremists represented non-secularism and appealed to religious sentiments.

Those who are interested in the prosperity of posterity naturally device ever new techniques of social and economic

45. Marc Galanter: *Hindu Law and the Development of the Modern Indian legal system*, p. 24 (hereafter referred to as H.L.)

46. Maine: *Village communities*, p. 9

improvement but if they are earnest about it they had better know the human material they are dealing with and not merely be content with statistical data based on analogies and probabilities.

While the Govt. of India may declare itself 'secular', it is doubtful if the masses in the country have any such illusion about themselves. In fact it may be one of the functions of the secular state to refrain from frowning on tradition; but the numerous religious activities perpetually going on all over the country surely represent the traditional mood of the people, much more authentically than the conclusions drawn by learned dons in their professional meetings. The most unerring proof of popular likes is the amazing popularity of what are known as 'Kālakshepams'. While even Indian classical music and dance are largely religion-oriented, the Kālakshepam reveals more of the Hindu mind than any other traditional cultural institution.<sup>47</sup> The oft-repeated tales and the familiar jokes are the endless opiate of pious old men,<sup>48</sup> already enervated by a merciless summer.

## 12. *Caste and Secularism*

Caste makes the Hindu society distinctly different from the rest of human society. It is associated with religion. "The social habits of caste are inextricably tied up with religion."<sup>49</sup> So caste is an anti-secular institution. Nehru had a valid apprehension that 'a caste-ridden society is not properly secular.' Prof. Kapp, a shrewd observer said: "Caste and kinship organization tend to be among the primary factor which prevent the emergence of larger loyalties and the development of a spirit of solidarity and participation without which neither economic development nor political democracy can be achieved."<sup>50</sup> It is quite clear that Hindu society has become secular only to the extent to which it has become casteless. But caste has a tendency to perpetuate itself even in adversity.

47. Some of these are extremely popular and are attended by leisured business men, retired government officials, many others who are in the evening of their lives. The intellectuals meeting in University seminars do not have a dog's chance against the afore-mentioned assemblage of invincible traditionalists.

48. Age is no consideration for their antiquity.

49. Hutton: *Caste in India: its nature, function and origin*.

50. Dr. Kapp: *Hindu Culture and Economic Development*, pp. 49, 50.

"The constitutional provisions guaranteeing specified numbers of govt. jobs, legislative seats and school admissions to designated untouchable and low castes have sharpened caste consciousness on an enormous scale."<sup>51</sup>

"An actual increase of caste consciousness tends to emerge also in the political sphere where candidates may be chosen on the basis of caste and their appeal to particular castes, when voting may take place along caste lines and when the elected officials are expected to favour the caste they came from. Under these circumstances even universal suffrage and democracy may have the effect of actually strengthening rather than weakening the caste system."<sup>52</sup> Noel P. Gist writing in the *American Sociological Review* reports that "A sociologist who studied a sample of 3467 persons in Bangalore, a modern metropolis by Indian standards, found intercaste marriages extremely rare."<sup>53</sup>

In the past, under the Hindu monarchical arrangement, the caste system was static because its claims as established by custom were fairly met by royal care and any slight disturbance was easily adjusted by purely social punitive action like excommunication. But now when the democratic political arrangement has come in, caste is playing the role of political pressure groups in the west and thus making itself an integral feature of Indian 'democratic politics.'

Untouchability is one aspect of caste arrangements; this practice has been banned in a constitutional provision. Earlier by temple entry acts, the admission of untouchables into Hindu places of public worship had been achieved. But from the point of view of the orthodox, modern legislation has not only admitted the untouchables into temples but also, cut the prescribed distances between the 'ceremonially impure' and himself whether it occurs in a restaurant, public road or a temple. So it is both a religious and a social reform; and the disability of the untouchable cannot be removed without affecting the orthodox and this hurts the latter precisely to the extent to which it is supposed to benefit the former.

51. Selig. S. Harrison: *India: Most dangerous decades* (hereafter referred to as I: M.D.D.), p. 103.

52. H.C.E.D., p. 37.

53. "Caste differentials in S. India"—in *The American Sociological Review*, April 1954, p. 128 quoted in I: M.D.D., p. 104.

Then legislative enactments cannot kill caste, because in the final analysis it is more securely cherished at heart and in the immediate physical environment to which no state, however tyrannical, can have access. But the secularist Quixote imagines that by pulling off his antagonist's shirt, he has skinned him! But the ultimate point in the evolving situation has been spotlighted as follows: "If and when caste disappears, Hinduism will also disappear."<sup>54</sup>

### 13. Law

Since the advent of the British generally and since independence particularly, the attack on Hindu personal law based on status fixed by birth (functioning on the basis of Hindu Dharma) and the evolution of uniform Law (based on alterable secular status) have been the most considerable frontal blows delivered at non-secularist attitudes of Hinduism.

The elimination of personal law and the creation of a uniform code of civil law (Article 44 — Constitution of India) is a step towards 'modernisation' of Hindu law, though the process involves interference in the religious institutions of the Hindus. The reforms (called social but marginally affecting religion too) which started with the English utilitarians and were enthusiastically supported by their Indian friends affected personal law in the matter of succession and marriage between 1937 and 1946. But all this western 'humanitarianism' has been outdone by the reformist zeal of the government of Independent India and personal law is under heavy fire under the stimulus of a directive principle of state policy in the constitution. This situation is at variance with the averment of leaders of Indian public opinion that secularism is a desired and declared Indian policy, because the Hindu personal laws are not free from religious affiliations.

The intention of the Hindu law amendments and various other legal measures taken in recent times in India has been to eradicate the barriers within Hinduism and promote an integrated Hindu community and eventually a non-communal society. But this is the aspiration and achievement of a small western-educated elite

54. M. N. Srinivas: 'A Note on Sanskritisation and westernization'. *Far Eastern Quarterly*, 1956, Vol. 15, p. 495.

using the law to impose its notions on the rest of the community. Prof. Marc Galanter notes: "As in many areas of Indian life, the law in regard to the family and caste represents not a response to the felt needs of its clientele or an accommodation of conflicting interests and persons," but "is the expression of the aspiration of the most articulate and advanced" groups which hope to use its educational as well as its coercive powers to improve the unenlightened.<sup>55</sup> Those reformers however have reckoned without the host; Prof. Galanter continues: "The demise of traditional law does not mean the demise of traditional society. Traditional notions of legality and methods of change still persist at a sublegal level — eg., in the area of activities protected by the doctrine of 'caste autonomy' and in the form of accepted deviance, and in arrangements to evade or ignore the law." (Modern) "Indian law is, for the most part, palpably 'foreign' in origin and inspiration and it is notoriously incongruent with the attitudes and concerns of much of the population which lives under it."<sup>56</sup> "The modern legal system may provide new possibilities for opening within 'traditional' society. Traditional society is not passively regulated by the modern system; it uses the system for its own ends." But it should not be forgotten that if the modern state has the sovereign means for legal coercion, the traditional society has the social means for invisible evasion of inconvenient law to the extent to which it is repugnant to traditional sentiment; and if modern system uses tradition for its own ends, tradition is systematically using modern law to strengthen itself.

Dr. Smith and Prof. Galanter have a worthy difference of opinion as to whether uniformisation of Hindu law is desirable for the Hindu society. Prof. Galanter is distressed at the prospect of a uniform civil code stripping Hinduism of its distinctive socio-legal institutions which have made it a total way of life; Dr. Smith is elated at the possibility of Hinduism being educated and improved by the secularist legislators of modern India. For my purpose in this essay, this difference of opinion, though interesting in itself, is beside the point. My case is that secularization along present lines if pressed far enough will not educate Hinduism but kill it.

55. *H.L.*, p. 24.

56. *H.L.*, *ibid.*

But incidentally Prof. Marc Galanter draws attention to a behavioural byproduct in this situation of modernisation of Hindu law and says that "there is a cost to be paid in the disrespect for democratic government engendered by widespread evasion — as would inevitably ensue were such a uniform family law to be enacted."

Dr. Derrett provides a justification for treating certain aspects of traditional civil law as merely secular and hence amenable for reform by a secular state. "In the context of civil law, Hindu jurisprudence in some cases deliberately utilised religious doctrines in order to justify rules which on purely secular grounds were found to be sound and desirable." But it means, also, that the legal out-look of the ancient Hindus was deliberately religious; 'secular' as a conception was foreign to them; and if they knew it, they rejected it. They did not know or want an area of human life, high or low, which could be left outside the ambit of religion. Religion was understood in such a wide connotation by the ancient Hindus that there was no room for the secular in their thought.

It is suggested that secularism represents a high degree of social justice; but if it operates in a society in which religious values are deemed more important than any other, it will surely work to the disadvantage of the society and represent a high degree of injustice. This condition will prevail till such time that society is converted to the views of the modern reformers. But even now the 'third idiom' viz., the 'saintly' (i.e., the sacred) mentioned by Prof. Morris-Jones as 'marginal' in current Indian politics is really 'vital' and 'basic' while it is the western idiom that is marginal.<sup>57</sup>

#### 14. *The State—subject power ratio*

It can be stated as a fairly constant dictum that when a restless people are more potent than obstinate governments, the consequence will be a revolution; when the government is more potent than a people, despotism will follow; where government and people are equally potent, the result is democracy! but while government has neither the means nor the will, or has the will

57. M. Jones: *Indian Political Idioms* (hereafter referred to as *I.P.I.* in *Politics and Society in India*: C. H. Philips (Ed.).



but not the means to bring about amelioration in all its aspects to a people who need it badly and a people who have neither the will nor the means or have the means but not the will to bend the government to its reformist and welfarist duties -- the consequence is political and cultural stalemate in which the governors and the governed are equally impotent, and nothing happens. But the benefit of the situation is with the people who opt the *status quo*. In democratically organised societies disparity between state and subject in power and will leads to a long struggle which will increase the rift between the two all the time. The secularists in India, like reformers everywhere must remember this principle of balance of power between the state and the citizen.

### 15. *Secularism and the Constitution*

The Indian Constitution (1950) has certain features which entitle political scientists to claim that it has created a 'secular state.' The first Prime minister of India was never tired of stressing that point. And no one has seriously questioned the stand. But when Prof. K. T. Shah wanted the word 'secular' to be inscribed in the constitution he could not get support for the suggestion. Adverting to this, Dr. Smith admits that if Prof. Shah's suggestion had been accepted "it would certainly have produced a conflict with art. 25, which permits extension of state intervention in matters connected with religion in the interest of social reform." It was, therefore, to save Art. 25 from the criticism of being 'unsecular' that the expression 'secular' was objected to. After all, the secularity of a state (or its desirability) must be tested by how the area in that society adversely affected by it reacts; and not what unaffected idealists and distant theoreticians feel about it.

The resultant situation is summarised by Dr. Smith: "Freedom of religion, especially collective freedom of religion, is compromised by constitutional sanction for extension of state interference in religious affairs."<sup>58</sup>

This refusal to incorporate the word 'secular' in the constitution leads to interesting consequences. If the word had been included it would have strictly prevented the state from interfering with whatever the courts of the land would decide was

58. I.S.S., p. 133.

part of the religious beliefs or practices of the pēople, especially the Hindus. So having avoided it, ground was cleared for effecting Hindu religious reform in the name of social reform. This becomes all the more easy in the case of Hinduism where social reform is impossible without also affecting some religious sentiment or other. Thus it enabled the constitution-makers to inscribe art. 25(2). (The Temple entry provision) which is a clear case of unsecularity. It is contrary to the provisions of the Agamas which forbid the entry of the untouchables into the inner premises of the temple.

### 16. *Secularism and Democracy*

Success of democracy in a society assumes voluntary and continued interest in the working of the state by the citizenry. This attitude of willing and fruitful participation in the government of the land is alien to a people whose culture is fundamentally religion-oriented and otherworldly in aspirations. So long as Hindu culture in its fundamentals continues to be what it is, it will inhibit the functions of democratic institutions. "India could only become a working democracy in the western sense after a revolution which strikes at the very roots of Hindu society and at Hindu tradition."<sup>59</sup> Dr. Smith a great protagonist of secularism and a believer in the virtues of democracy unwittingly declares, "India is a secular state in the same sense in which one can say that India is a democracy."<sup>60</sup>

### 17. *Hinduism, Communism and anarchism*

Hinduism and communism are poles apart in a significant way. To take the most basic to the Hindu, history has no meaning while to the Communist it is very meaningful. Wilfred Cantwell Smith brings out the contrast well: "The Hindu for whom ultimately history is not significant; the Christian for whom it is significant but not decisive; the Muslim for whom it is decisive but not final; the Marxist for whom it is all in all."<sup>61</sup> Selig S. Harrison is in doubt whether the social arrangement in caste-based Hindu India will eventually fall in with communism or will 'confound hopelessly the Marxist-Leninist scriptures.'<sup>62</sup> And he admits that the

59. Kroestler: *The Lotus and the robot*, p. 156.

60. I.S.S., p. 500.

61. *Islam in Modern History*, p. 21.

62. I: M.D.D., p. 137.

peculiarly integral position of caste in Hindu society makes the organization of a centralised national communist party a task unique in international communist experience.”<sup>63</sup> The ‘National Herald’ writing on ‘Marx in India’ (1953) despairs as follows: “Probably Marx, even Lenin or Mao, would have wilted in the Indian climate. The incoherence of the class situation, the indeterminate, undefined intermediate forces.....the peculiarly hard social structure defy analysis” Robert T. Bower who wished to test the ideas by field verification “found greater caste bias among student communists in Indian Universities than among socialists and partisans of the Congress and the Jan Sangh.”<sup>64</sup> So as Seligman says: “India’s social landscape bends all parts to its contours and the communists are no exception.”<sup>65</sup>

The positive aspect of a secular state lies in the interest it takes in the material welfare of the citizens. The abolition of the state is however a desire shared by the communists when they ripen into anarchists as well as those who have neither faith in nor need for the state. Thus the state is too much with the Hindus as well as the Anarchists. The traditional Hindu, though taking no steps to abolish the state, is nevertheless unconcerned about it. Real Hindu anarchism spoke through Gandhi who said “That state will be the best which governs least.”<sup>66</sup> In India however the process of anarchism has been reversed; i.e., instead of the state withering away after the emergence of self-sufficient society as contemplated by the ultra-communist anarchist, in the Hindu society the existence of the state however becomes an anxious problem calling for its abolition. The point of difference is that the western anarchist rests only when the secular desires of men are capable of realisation independently of government, but the Hindu would consider government, an encroachment on his non-secular pre-occupations.

### 18. Economic Growth

Of late, economists and sociologists are veering round to the view that the culture pattern of a society is intrinsically related to its economic growth. “Traditional culture pattern may be so

63. *Ibid.*, p. 269.

64. *Political attitudes of Indian students*—Bureau of social science research, American University, Washington Dec. 1955, pp. 66-68.

65. *I: M.D.D.*, p. 272.

66. Quoted by S. N. Agarwal: *Gandhian constitution for Free India*, p. 58.

strong and may possess such vitality that it actually has the power to arrest and ultimately to exhaust the moment of economic growth."<sup>67</sup>

Fuller employment, more savings, greater production, more capital formation, mechanisation etc., are all aspects of modern economic growth and represent a secular value, the opposite of the economics of 'contentment'. The latter is compatible with a traditional, slow moving social milieu. Some well-meaning people who wish to provide a system of ever-escalating (secular) standards of living imagine that once the purely financial, mechanical pre-requisites of a modern, western industrial society are fulfilled, economic growth is an automatic consequence. They overlook the other purely sociological factors which hamper economic growth; and they are often honestly baffled by the expected results of their economic activities not turning up. "The view that economic development is a 'natural', autonomous and self-regulating process which calls for no further social, political and administrative change has always been a myth which any detailed study of the process of economic growth in Europe, the U.S. and the Soviet Union can easily refute."<sup>68</sup> Social conditions in India inhibiting economic growth have been specially studied and the result reported: In India's major cities "life has not necessarily become largely secularised, great differentiation of functions has not taken place and the way of life has not changed markedly for many of the indigenous population groups. Finally—little has occurred in the way of increased sophistication, rationality in behaviour, cosmopolitanism of outlook or innovation and social change."<sup>69</sup>

### 19. Education

The traditional view of education has always been that it should make the student a better devotee of God.<sup>70</sup> To the true Hindu of the higher classes Vedic education was prescribed and the ancillary subjects were intended to help vedic studies and not as independent disciplines in themselves. The students were expected to show exaggerated and formal respect to the

67. H.C.E.D., p. 3.

68. *Ibid.*, p. 69.

69. Unesco: *Urbanization in Asia and the Far East*, 1957, pp. 87, 88.

70. Kural 2.

preceptors whose status did service for learning.<sup>71</sup> "The veneration or deification of the Guru is found in most sects and assumes as extreme a form among the Śaivas as among the Vaishnavas"; "A feature of Hindu sects is the extravagant respect paid to Gurus or teachers . . . . by common consent he is entitled to absolute obedience and offences against him are heinous crimes."<sup>72</sup> But modern education is different not only in regard to the system but also to content. Secular subjects, the scientific method of analysis and proof, and objectivity operate against traditional ideas regarding society and religion, and provide leverage to the secularist forces to-day. "Education in secular subjects, even when supervised by sectarian groups, very often undermines traditional religious belief. This occurs because of the stress of education on empirical fact as the only certain foundation for drawing conclusions, and because the objectivity of education emphasises cultural relativism . . . . education in secular subjects not only tends to undermine established religion, but when some of its implications are carried to their logical conclusion, a view point is created which is in many respects a new 'religion'."<sup>73</sup>

The educational policy of the secular state in India seems to be to emphasise ancient values which are amenable to modern notions of nationalism, secularity, tolerance etc., and gloss over the rest or change the emphasis sufficiently to distort the picture and this leads to the triumph of pragmatism over truth, and is not different from suppression of historical truth for the sake of secularist propaganda. The reaction of the multitude to the blandishments of westernism, secularism and other modernisms is to be thoroughly impervious to them, for almost all the energy (physical and intellectual) they can summon to their aid is less than enough to wage the battle of life. This apathy relates not only to those who are classified poor and ignorant but to practically every section of society. A well established and ancient system of life found sufficient for all practical purposes and supported by a philosophy deemed respectable till the other day by all, and now by all except a group of westernised individuals, is surely enough for the majority of the unsophisticated masses. Formal education even

71. Vide *The Guru-Noodle* by Father Beschi—a description and not a satire.

72. C. Eliot: *Hinduism and Buddhism*, Vol. II, p. 184.

73. T. F. Hout: *The Sociology of religion*, p. 345.

at the highest level and with the nationalist bias cannot pierce the thick shield of tradition which protects them from the effects of secularism. They have stood worse; they hope to stand this too.

## 20. *The Government in action*

Apart from secularism being preached through all the curricula of all educational institutions, by the very nature of modern education, the government has a notion of secularity which it wishes to spread through all the media available to them. In this process the Government of Madras in particular have adopted some symbols and some policies which a strictly 'neutral' secularist might object to. The symbol of Gopuram displayed by the Madras Government as part of their official crest is cited as an identification with one religion (Hinduism) to the exclusion of others. Surely the Gopuram reminds one rather of Hinduism than of Islam or Christianity; but at that rate, perhaps the Asoka Chakra can remind one of Buddhism.

The All India Radio, Madras broadcasting every morning devotional songs and inspired saying is behaving in a clearly unsecular manner. Similarly mikes blazing forth in the early hours Hindu devotional songs can hurt non-Hindu ears. In regard to this Dr. Smith says "There is a certain lack of secularity to the problem in present day India".<sup>74</sup> It is not for a Hindu or for the secularist to decide what will or will not hurt non-Hindus. Of course the Muerrin's call to the faithful to prayer also reaches the ears of non-Muslims who could similarly object. But he does not pretend for a moment that he is a secularist.

It is not suggested that anyone is particularly positively hurt by these proceedings, but that theoretically it is wrong for a government which calls itself 'secular' to purvey gratuitous devotionalism which mostly does no more than disturb much-needed sleep.

It is said that the purpose of the secular state should be not to refrain from anything even distantly suggestive of religion or devotion but not to be exclusively attached to a particular sect or dogma. But a state which is simultaneously interested in all the creeds of the land and is busy doing evenhanded justice to all of them by providing for their publicity at public expense is really

74. I.S.S., p. 246.

not secular but is multi-religious; but a multigamist does not become a bachelor merely because he is not a monogamist.

Dr. Smith discusses at some length the purpose and influence of the Hindu religious and charitable Endowments Act (1957). It is said that the purpose of the Endowments Act is to further the real intent and will of the original grantor; and the grantors had generally willed the promotion and advancement of the cause of Hindu religion; but such promotion should be in terms of what the original grantors meant by the Hindu religion and not what a secular government today says it should be. According to the Administration report (1958-59) a fortyfive day refresher course in the Āgamas is to be provided for temple priests; the priests should have read the Āgamas with the relevant sections of the constitution of a secular state as well as the Endowments Act, the latest Āgama.

Dr. Smith points out "it is no exaggeration to assert that the Commissioner for Hindu religious endowments, a public servant of the secular state, today exercises far greater authority over Hindu religion in Madras state than the Archbishop of Canterbury does over the Church of England." Article 25 (2) (a) of the Constitution of the secular state of India permits this state interference in the affairs of religious institutions and the 1959 amendment of the endowments Act was described as moving in the direction of the 'nationalisation of temples'.<sup>75</sup>

## 21. Conclusion

It has been my endeavour in this essay so far to say that Hinduism is basically non-secular, that the concept of secularism is a new introduction into our culture, that it is a challenge to the basic Hindu values to repel it, or turn secularist and perish, that

75. As reported in the *Hindu* dt. 19-2-66, p. 12, col. 5: "In a meeting organized by heads of *mathas* a movement for the revitalization of Hinduism was inaugurated by Sri Sankaracharya who spoke about, "the Hindu way of life being forcibly brought home through devotional songs, hymns and recitations". Speakers who supplemented his speech included the Commissioner, Hindu Religious Endowments.

While this is happening in Madras, it is very interesting to note that the Prime Minister of the Secular State of India 'declared that the teachings of the Buddha would continue to govern the administration of the 20th century India as they did in the times of King Asoka (P.T.I. news item dated May 5, 1966).

the chances seem to be that Hinduism will get on without being seriously influenced by secularism and that the Indian state though calling itself secular still finds itself busy participating in unsecular activity by legislating religious reform (perhaps called social reform). Modern reformers of Hinduism, no doubt will say "we are not non-Hindus in the sense that we reject Hindu truth, since all we reject is only Hindu error". But when the secular state does it, the curious wish to know who gave that state the competence to discover and reject or remedy Hindu error.

But Hinduism has absorbed all imaginable philosophical systems including atheism and as C. Eliot says "The bottles of Hinduism have always proved capable of holding all the wine poured into them."<sup>76</sup>

In a curious way secularism itself leads to a confirmation of unsecularism in Hindu India. The failure of secular effort, caused by lack of faith in secularism, still leaves behind the feeling that it is caused by the inexorable Karma and that all the effort that was made to alter the *status quo*, according to human plan, was most foolish and impious; the unexpected and unmitigated consequences of the failure being the deserved and appropriate punishment for such impiety.<sup>77</sup>

76. C. Eliot: *Hinduism and Buddhism*, II, p. 168.

77. In this context it may be interesting to know why the Hindus have never discovered their ultimate ideal in human freedom.... "Why the Orient remained so firmly planted in its primitive foundations and the West, largely under the tutelage of Greece, moved among the other interests and other ways for satisfying them, raises a question of fundamental importance. The difference in outlook and in intellectual achievement was not due to a difference in mental endowment, for the Asiatics have shown a capacity equal to the westerners. It was due chiefly to the fact that the Greeks had the advantage of living in a small but varied world which called for constant ingenuity as the price of safety. Where nature did not provide the means for ready fusion into great empires, which by their very nature would maintain only superficial control, the ancient Mediterranean dwellers had to work out artificial means for their immediate safety and welfare, and the very difficulties which they faced were their stepping stones to progress. Had the problems of Government in Greece or Rome been easy to solve by the strengthening of old taboos, as in India, or the submission to a universally accepted authority, as in China, or the fusion of both, as in Japan, Western civilization might never have discovered its ultimate ideal in human freedom." (James T. Shotwell: *The Faith of an Historian and other essays*, pp. 148, 149).



Prof. John. T. Flint summarised the relation between Hinduism and secularism as follows: "If the larger goals of secularism are to be realised, individual and corporate freedom of religion as defined by orthodox Hindus and Muslims in village India will continue to be violated."<sup>78</sup>

The secularist's anxiety, in modern India, is to ensure the welfare of posterity; this concern should be qualified by a realization of the possible and not merely what is desirable or even necessary. The future is conditioned but not determined by the past. We should neither underrate the conditioning nor presume the determining! Hence a cautious, deliberate, pragmatic, informed approach to the future is the utmost that enthusiasm can ask for. Anything less will be indifference born of a disdain of effort and anything more in the nature of a dogged devotion to dogma can be dismissed as quixotic if it were not also greatly tragic.

# THE TAHANCI KAVI; MARRIAGE CUSTOMS AND CEREMONIAL PROHIBITIONS

By

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Dr. M. D. Raghavan was Head of the Department of Anthropology at the University of Madras and later Ethnologist at the National Museum of Ceylon. He has made first hand studies of various aspects of Sinhalese traditional culture. Here in the first article he refers to the Sinhalese manuscript *Tahanci Kavi*, which embodies in a series of verses Sinhalese marriage customs of yore and discusses in general the cultural significance of ceremonial taboos and obstructive tactics that were a common feature of ancient marriage customs some of which survive to this day; in the second article he surveys the ancient art and architecture of Ceylon in principal places like Anuradhapura and Polonnaruwa. —Ed.).

Ceylon has a rich heritage of folk culture. The field is so vast and far reaching that very much of it remains unexplored. Of customs and habits many a quaint practice prevailed which no longer function. Among the spectacular ceremonials of the past, are the customs of *Tahanci*, once part of the Sinhalese marriage customs, with an elaborate code of ceremonials obstructing the path of the advancing bride-groom, the ban functioning stage by stage to the accompaniment of *Tahanci Kavi* in a running dialogue. The verses themselves typify what undoubtedly is a conspicuous feature of Sinhalese folk-culture, of versifying and setting to folk music, social customs and ceremonies.

These customary observances of a bye-gone age are embodied in a series of verses forming a set of two manuscripts of *Tahanci Kavi* in the collections of the Colombo Museum Library indexed No. 7 K 6 consisting of 95 and No. AR 15 of 47 verses.<sup>1</sup>

While the Ceylon observances are in a class by themselves embodying very much the traditional background of the island's folk-culture, ceremonial taboos and obstructive tactics have been

1. For specimens of verses, see the paper on the *Tahanci Kavi* by Mr. C. M. Austin de Silva in Sir Paul Pieris Felicitation Volume, Colombo, 1956.

a general feature of marriage customs of an earlier generation among many peoples in India and elsewhere. Such customs are still observed in different parts of the world by folks who have not travelled far from the primitive stage, as people in higher stages of civilization have done. With the march of modernisation such practices have either vanished or are vanishing fast. *Tahanci Kavi* tells us of the days when the ceremonials formed part of the customary observances at Sinhalese weddings. In the course of personal enquiries into the functioning of these ceremonial taboos, I am reliably informed that these customs actually functioned in the marriage customs of Kandyan rural areas until about a decade or two ago.

An investigation of these customs which obviously arose under conditions of very simple society, takes us to a study of the origins of a body of customs which are of no functional interest to-day in the social life of the land. Nevertheless, the customs have been an interesting factor in the social life of the peoples in the not very distant past, which makes a study of it of undoubted cultural value, apart from its survival value to anthropology. Rites of resistance or a show of force as part of the marriage customs, set early anthropologists speculating. A disposition to put too literal a construction on these ceremonials was evident and to read in these ceremonials, a stage of marriage by capture as the normal mode of taking a wife. Thus J. F. Mc Lennan (*Primitive Marriage*, Edinburgh, 1865) evolves the institution of exogamy, first so named by him, from "Marriage by Capture" which he deduces from the prevailing marriage customs. And "Capture of Wives" was a situation brought about, according to Mc Lennan, by female infanticide, which resulting in a scarcity of women led to the foreign-born woman being favoured as against the home-born. Whereas no one theory can be said to hold the field as accounting for exogamy, Mc Lennan's theory founded on a widespread female infanticide, which is simply not true, is wholly baseless and untenable. And as a sociological explanation of the marriage ceremonials, it fails of its purpose. The so-called capture of the bride seen in marriage ceremonies, may be as Van Gennep suggests "*a rite de passage*, a way of symbolising the transference of the bride from the maternal to the paternal group".

Related to this are a complex of ideas turning on primitive notions of sex, and of sex-life and sex relations of primitive peoples.

Woman has been a puzzle to man. Her personality structure is altogether different, and psychologically she is incomprehensible. The physiological and functional stages of a woman's life, puberty, menstruation, pregnancy and child-birth were more than what primitive men could understand, and was subject to magical influences. To protect himself from evil influences which he would otherwise be subjected to, he instinctively avoided contact with woman, except under safeguards. These avoidances fixed themselves in his day to day life as customs of taboo directed against the woman. They are not merely conventional customs of avoidance, but are fundamental to the functional sex relations and the sex life of the people. Man from early days occupied a far superior status by virtue of his occupational activities and his relations with the cult of spirits and deities, functions from which women were rigidly excluded. This not only separated the sexes, each sex developed a front of its own pattern. Women formed a fraternity of their own. The special problems that beset woman-kind, puberty, menstruation, marriage, pregnancy and child birth, have made all women kin, developing a feminine block still dominant in the life of simple folks and in rural life generally. Marriage is the one great step in life which compulsorily brought the sexes together, for union is inexorable to life, whatever be the sex differences and the sex taboo. And either sex recognised that each is essential to the other in the business of living, and that however separated by sex taboos, marriage is inevitable. Though inevitable, there is the problem of the sex taboo which has ruled the life of the sexes, which demands special observance. The sex taboo, each sex being taboo to the other, must first be overcome; otherwise there can be no union, no companionship and no family life. This overcoming of sex taboo is no light matter. Different societies developed different modes of breaking the sex taboo, the primordial feeling of separatenss and isolation between sexes. These practices in the course of ages enlarged the scope of the marriage ceremonials. Methods and modes of bringing about a rapprochement between the sexes are thus among the main causation of marriage customs of peoples.

Marriage in primitive society comes at the end of a long series of preparation of the sexes. Both boys and girls pass through ceremonies of initiation, which mark the beginning of a new life. Initiation into man's estate has lost its place in modern social life.

On a higher plane, this idea is reflected in the *Śrutis* of the Hindus, which tell us that a girl before marriage is under the protective influences of supernatural forces. As a child, she is under the influence of Soma, under whose protection she is winsome, and pleasant, soft and calm. Next she is under the influence of Gandharva until puberty, the period when she develops the feeling of *lajjā* or bashfulness and grows in beauty and charm of person. Thereafter for three years, she feels the darts of Kāma, after which she is under the protective influence of God Agni. On marriage Agni hands her over to the protection of her husband.

Initiation into womanhood synchronising as it does with the physiological changes in the maiden, still prevails in rural society. Boys and girls in this condition undergoing rites of initiation, are secluded from the gaze and contagion of the opposite sex, for sex taboo is strong and must be preserved, any infringement being fraught with great danger to either sex. Following rites of initiation, primitive tribes developed their own customs and observances calculated to overcome sex taboo and prepare the sexes to ultimate union.

With the great day of marriage dawning, both sexes are agog, each true to its own ideas. On the part of the bridegroom and his Kin, he is on the threshold of contact with one who comes with the long trail of evil influences inherent in the woman, and he must protect himself from the peril he runs into from such evil influences. In this business of neutralising sex taboo, either sex acts according to the sex traditions and conscience of each. The bride acts her part with a sense of her own responsibility. She and her kindred do not yield to the advances of the bridegroom. She resists; the whole kinship group of the bride resists. It is a stiff resistance that the bride's party stages. This is adequately met by the bridegroom and his associates. Emotions are aroused on either side and resistance becomes a really serious business. The participants are keenly aware that it is all for their ultimate good and for the good of the united sex life. Primitive society scarcely takes life easy, and the hard knocks that either side receives, is taken in the right spirit. All is indeed fair in love and war. In societies where man is domineering as among the Zulus, the women have their own mode of dealing with the male. The rescue of the bride from the hands of the bridegroom and his men is enacted with great determination. The bride's maids rush in to free the bride, even the bride taking her part in the bid for

her freedom. The bridegroom no doubt is the ultimate winner, as it is meant to be. The adventure has the desired effect. The psychological effect is great, the taboo is overcome and the couple starts on their family life. The fundamental taboos in the life of the wife, such as menstruation, pregnancy and childbirth continue to be duly respected and observed. Examples of such resistance or show of resistance by the bridal party can be multiplied *ad infinitum*. The nearest parallels come from India where a number of the primitive groups practised or still practise the prohibition ceremonials. Many instances are cited by Thurston. Speaking of the marriage ceremonies of the Khonds, he gives the following account of the reception to the bridegroom and his party: "A Khond finds his wife from among the women of any mutah (village) other than his own. On the day fixed for the bride being taken home to her husband's house, the pieces of broom in her ears are removed, and are replaced by brass rings. The bride is covered over with a red blanket, and carried astride on her uncle's back towards the husband's village, accompanied by the young women of her own village. Music is played and in the rear are carried brass playthings, such as horses, etc., for the bridegroom from the bride's father. On the road at the village boundary the procession is met by the bridegroom and the young men of his village with their heads and bodies wrapped up in blankets and cloths. Each is armed with a bundle of long thin bamboo sticks. The young women of the bride's party fight with sticks, stones, and clods of earth, which the young men ward off with the bamboo sticks. A running fight is in this manner kept up until the village is reached, when the stone-throwing invariably ceases, and the bridegroom's uncle, snatching up the bride, carries her off to her husband's house. This fighting is by no means child's play, and the men are sometimes seriously injured. The whole party is then entertained by the bridegroom as lavishly as his means will permit. On the day after the bride's arrival, a buffalo and pig are slaughtered and eaten, and, upon the bride's attendants returning home on the evening of the second day, a male and female buffalo, or some less valuable present is given to them."

Fights and counter fights either real or symbolic, mark the marriage ceremonies of many a primitive people. The bride and her group form the aggressors. What is essential is the resistance, more feigned, than real, though it is all highly realistic. The initiative comes from the bride. She cannot yield meekly and

walk away with the bridegroom, wreathed in smiles. She indeed has a dual part to play. On the one side is her own group from which she is being spirited away. She has a real hesitancy to leave her kin and to being transferred to the bridegroom's. On the other hand, her resistance is vital to a really effective obstruction essential to bring about a reciprocity of relations between the bridegroom and the bride and to strengthen the bonds of sex between herself and her husband. The bride is now successfully weaned from the isolation of her sex life and her kinship circle, and from now on she becomes part and parcel of the sex life of the bridegroom.

Something of this idea is very possibly reflected in the quaint ceremonial of the maternal uncles carrying the bride and bridegroom respectively astride their shoulders, at a Brahmin wedding in orthodox society, the uncles making a show of pursuing each other, each eluding the other, until tired of prancing about, they bring their charges close to each other, when the couple exchange garlands. Here the parallelism with the Khond marriage customs of the maternal uncles carrying astride the bride and bridegroom is evident, without the bridegroom's uncle snatching the bride from the bride's uncle as in the Khond marriage. This symbolic and picturesque ceremony which I had the pleasure of witnessing, has almost vanished from Brahmin wedding ceremonials.

Belonging generally to the same idea of creating a sex bond between the bridegroom and the bride are a group of recreational customs designed to bring about reciprocal cordiality between the couple. Among such customs a purely feminine ceremonial is the Nalangu on the second day of a Brahmin wedding. The bridegroom and the bride, sitting at ease in the company of the ladies of the bride's kin, though really it is not without considerable embarrassment to the bridegroom, indulge in throwing pellets of flowers at each other, to the accompaniment of melodious singing by the women of the party. The bride anointing the face and hands of the bridegroom with sandalwood paste in water, and the latter paying the same attention to the bride, concludes this interesting sex play.

Of the many other forms of overcoming sex resistance, is the exchange of gifts between the bridegroom and the bride. The underlying idea is not that of making a rich gift, dowry, by the bride or a bride-price by the husband, but of making a gift of

something that would symbolise the giver, "tendering a pledge or part of one self." For its simplicity and its sex appeal there is no more apt illustration of this than the old Vedda tribal custom of the bride making a gift to the bridegroom of an apron string of Niyanda fibre stitched by her own hands. Gifts exchanged between the bride and the bridegroom among tribes are of little intrinsic value. It is the mutual personal association that invests these little gifts with real significance. This simple idea of a personal pledge between the bride and the bridegroom has assumed serious proportions developing into the much abused institution of the dowry. A rather queer custom reminiscent of this idea is the appropriation by the bridegroom of some little thing that belongs to the bride. An interesting example is afforded in the marriage ceremonials of a South Canara Group, which Thurston describes:— "On the second day of a Heggade (Canarese cultivator) marriage, a pretence of stealing a jewel from the person of the bride is made. The bridegroom makes away with the jewel before dawn, and, in the evening, the bride's party proceeds to the house where the bridegroom is to be found. The owner of the house is told that a theft has occurred in the bride's house, and is asked whether the thief has taken shelter in his house. A negative answer is given, but the bride's party conducts a regular search. In the meantime a boy has been dressed up to represent the bridegroom. The searching party mistakes this boy for the bridegroom, arrests him, and produces him before the audience as the culprit. The disguised bridegroom, who is proclaimed to be the thief, throws his mask at the bride, when it is found to the amusement of all that he is not the bridegroom. The bride's party then, confessing their inability to find the bridegroom, requests the owner of the house to produce him. He is then produced, and conducted in procession to the bride's house."

Instances popularly considered to be marriage by capture will be found on examination to be examples of sham or feigned fights, mimic assaults or conflicts, resistance and obstruction tactics forming part of the marriage customs of different peoples. Such are the resistances staged by the Khonds, the Bushmen, the Roro of British New Guinea, the Magh tribes of Chittagong, or of the Malav marriage customs, easily understandable as obstruction ceremonials calculated to overcome sex resistance. As a normal mode of acquiring a wife, capture as such cannot be said to have prevailed with humanity. Of fighting over a woman, we no doubt have



instances in the history and romance of every land, the victor appropriating her as the prize of the victory. It has reputedly been the privilege of the Kshatriyas or the warrior class, the second division in the four fold Varnas of the Hindus in the epic age of India, to capture the woman they took a fancy for, resorting to arms in the process. *Manu* terms this the *Aśura* form of marriage, a mode which he rightly condemns. It never was the normal mode of taking a companion for life, in India, or elsewhere.

*Manu* recognised four forms of marriage — the *Brāhma*, *Daiva*, *Ārsha* and *Prājāpatya*. *Brāhma* is the form in which the father spontaneously offers his daughter to a suitable husband. This is the normal Hindu form of marriage prevalent today. In the *Daiva*, the father makes the family priest responsible for performing the marriage rites of his daughter. The third *Ārsha*, is the kind of marriage in which the suitor makes a gift of a pair of cows to the bride. In its elementary principle, it is the idea of a personal gift by the bridegroom to the bride which developed in later days into the most elaborate system of exchange of presents between the bride and bridegroom. In the fourth or *Prājāpatya*, though it is the bride's father who gives away his daughter, the initiative in proposing the marriage comes from the bridegroom. The son tells his father that he desires to marry the girl of his choice.

*Manu* refers to other special forms of marriage — the *Aśura*, *Rākshasa*, *Gāndharva* and the *Paisācha* forms, the privileges of the warrior class or the Kshatriyas. The *Aśura* and *Paisācha* forms are condemned by *Manu*. The *Aśura* is marriage by capture in its literal sense. Many of the heroes of the epics exercised this privilege. Mutual desire and union forms, the *Gāndharva* type, eulogised in the *Kāmasūtras*. The classic example is the union of King *Dushyanta* and *Śakuntala*. Even in such cases the *Smritis* enjoin ceremonial offerings to the holy fire and the circumambulation, or the going round the fire by the couple. The *Paisācha* as the name signifies, is despicable and is condemned by all authorities, marrying a girl under the influence of liquor, or when of unsound mind. There is yet another form very much favoured in the epics — the *Swayamvara* or the self choice — the privilege of princesses, more so when they are highly beautiful and accomplished, and princes vie with one another for her hand. Her father holds a *Swayamvara* to which princes are duly invited. The princess walks about with a garland in hand. Whoever she takes a

fancy for, she garlands. The choice may be preceded by a trial of strength, and the victor is rewarded with the hand of the maiden. Sīta Swayamvaram is the classical instance, where Rāma wins the hand of Sīta by his skill in archery or the Draupadi Swayamvaram, in which the five Pāṇḍava princes win the hand of Draupadi. A form of self choice is what arises in the most unlikely contingency of a father neglecting the interests of his daughter. She herself finds a husband for her. Manu has certainly been most far sighted and practical, and very much of what Manu prescribed is adopted in the Hindu social life of today.

Such terms as marriage by capture and marriage by purchase that the early anthropologists coined, have obscured the ideas which underlie the customs and habits, often invoking the catch phrase 'marriage by capture', to explain customs which are not so easy of explanation, customs which go far deep into the social psychology and the social life of the peoples and cannot rightly be interpreted in terms of notions of capture. These customs arose in the early days of humanity fulfilling the needs and solving the problems which faced primitive man, and the civilised men inherited ideas and patterns of behaviour which are part of the common heritage of mankind. A good many of the present social customs and habits can be traced to the influences of this early stage of humanity. Some of these we recognise today as trails of the past. To such trails of the past belong the ceremonials embodied in the *Tahanci Kavi* of the Sinhalese.

## ART AND ARCHITECTURE OF CEYLON

By

M. D. RAGHAVAN

The chronicles of Ceylon, *Mahāvamsā* and *Dīpavamsā* narrate the story of Vijaya, the adventurous prince of Vanga in Upper India, who about the year 483 B.C. left Sihapura with a band of seven hundred companions and sailed down South. The wind blowing where it listeth, drove Vijaya and his men to the shores of Lanka. It was too hazardous an enterprise for modern times to visualise and perhaps could not have been accomplished without divine aid. It is chronicled that Vijaya arrived in Ceylon shortly before the death of Gautama Buddha who in a prophetic vision had learnt of Vijaya's adventure and commended him to the care of God Sakra. The hand of divinity is indeed evident in the succession of events that followed. Kuveni the daughter of the Yakka ruler, came to the help of Vijaya and with her aid, Vijaya overcame the Yakka hordes. Now the problem arose of a royal princess worthy of a king. Vijaya's companions urged him to renounce Kuveni and this was done. Vijaya thereupon sent a mission to the Court of the Pāṇḍyan king at Madurai for a princess to be his wife. Vijaya reigned for 38 years, 483 to 445 B.C. in his capital city Tāmha-panni. The Sinhalese monarchy thus started, lasted till 1815 A.D., the year of the Kandyan Convention, under which King Śrī Vikrama Rāja Sinha was deposed and all Ceylon became a British Colony. It was a monarchy inspired by the high traditions of royalty, and Ceylon had the good fortune to have had a long line of eminent kings who brought prosperity to the land and renown for themselves.

Vijaya was succeeded by his brother's son, Pāṇḍuvāsudeva brought over from North India. His grandson Pāṇḍukābhaya was the next king and began his reign in 377 B.C. With him began the glories of Anurādhapura, the new city he founded, so called because it was begun under the constellation of Anurādhā, as *Mahāvamsā* tells us. It is hard to think of a city better planned, almost modern in its outlook and amenities, with separate quarters for Brahmans, monastery for wandering mendicants, hermitage

for ascetics and houses for the Jains and others. The city continued to be the royal residence for almost twelve centuries, from 4th Century B.C. to late 7th century A.D.

Anurādhapura grew in magnificence during the reign of king Devanāmpīyā Tissa, the contemporary and friend of Emperor Asoka. This period of Ceylon history is so much oriented to the missionary zeal of Asoka that Ceylon history from Devānampiyā Tissa 247-207 B.C. to king Mahāśena 325-352 A.D. is often alluded to as the Asokan era of Ceylon history. This period witnessed the first blossoming of art in Ceylon under the stimulus of the Buddhist art and architecture of India. The first of the sacred structures of Ceylon is the *Tūpārāma Dagoba* of Anurādhapura remarkably well-proportioned and artistic, the Dagoba which set the model for all the later Dagobas of Ceylon. It enshrines a collar bone of the Buddha.

In the vicinity of Anurādhapura is the hill of Mihintale, the hill which commemorates the name of Mahīnda the son of Asoka, (according to Ceylon chronicles) whom he sent to king Devanāmpīyā Tissa, with this message:

"I have taken refuge in the Buddha, his religion and his Sangha. Ruler of men, imbue thy mind with the truth of these supreme blessings, and with unfeigned faith, do thou also take refuge in this salvation."

To visit the "Bed of Mahīnda", the bare rock recess in which he lived the life of an ascetic, is immensely rewarding, climbing up the 1,840 steps cut out of the rock, to the top of the hill. Here too is the Ambastala Dagoba at the site where Mahīnda landed, and came face to face with king Devanāmpīyā Tissa engaged in royal sports. The sacredness of the day is today celebrated as the festival day of Poson, with gorgeous processions all over the island.

Almost at the foot of the hill of Mihintale to the right is the reputed *Kaṇṭaka Cetiya*, altogether different in design from the rest of the sacred edifices of Anurādhapura. Among its special sacred features are the four altars at the cardinal points bearing ornamental sculptures in low relief, the stele, and conventional motifs such as plants with leaves and flowers rising from a vase. These stelae are "strongly reminiscent of the Buddhist art of Central India, particularly the bas reliefs of Bharhut and Sanchi."

To this period also belongs the magnificent *Ruvan Velisaya Dagoba*, which dominates all Anurādhapura. Among the larger Dagobas, it is the one which has been reclaimed, renovated and restored to its ancient splendour. King Dutugemunu (101-77 B.C.) began its building, and it was completed by his successor Sadha Tissa. Referred to in the chronicles as the Mahā Tūpa, its inauguration was a big event of the Buddhist world. At this inauguration, a deputation of monks from Mahiṣamanda (Mysore) and from Vana Vāsa of North Kanara were present, on the invitation of the king, as *Mahāvamsa* narrates.

To accommodate the large fraternity of monks, King Dutugemunu built the *Lohapāsāda*, the Brazen Palace nine storeys high, with a hundred apartments in each, decorated with silver and roofed over with sheets of copper. Today all that remains are hundreds of standing stone columns in a series of rows.

To the south of these ruins is the Shrine of the Sacred Bo-tree, the sapling from the Bo-tree at Bodh-Gaya, ceremoniously brought over by Theri Sangamitta, daughter of Asoka. The entrance to the Sacred Bo-tree shrine is an imposing Makara Tōraṇa, recalling the Tōraṇa at Sānchi.

An example of a Stupa left to Nature, practically unrenovated is the Abhayagiri Dagoba, vast and extensive. Begun by king Vatta Gamini, it was enlarged by king Gajabāhu, 174-196 A.D.

Gajabāhu was a heroic ruler, who carried his military exploits to South India. He is remembered too for his cultural mission, and for his presence at the first installation of the Paṭṭini cult by Cheran Emperor Senguttuvan. Gajabāhu took with him the anklets of Paṭṭini, more popularly known to South India today as Kaṇṇaki, and the sacred texts used in her worship. Thus was introduced the Paṭṭini cult, the most widespread perhaps of the folk cults of the rural Sinhalese today.

The last king of this era is Mahāśena 325-362 A.D. To him Ceylon owes the large reservoirs which look more like natural lakes than artificially dug tanks. His architectural fame rests on the construction of *Jetavanārāma*, one of the largest of the Dagobas of Anurādhapura.

The second historical and cultural phase of Ceylon covers a period between the fifth and twelfth centuries. Here we are

in a position to date the sacred structures and sculptures more precisely. Among sculptures of this age, is the Moonstone, really in the shape of the half-moon, as its Sinhalese name, *Sanda Kadé Pahana* signifies. The earliest form of the Moonstone is the plain specimen of Amarāvati, undecorated. In Ceylon this developed into a highly artistic object. Following an ornamental outer border, are a series of half-circles one below the other. These feature severally, a procession of animals, the elephant, horse, lion and the bull, a scroll of foliage and a row of sacred geese. The central section bears carvings of the lotus in leaves, bud and blossoms.

Of other decorative sculptures, are the highly decorated flight of steps to the ancient Vihāras of Anurādhapura. Most conspicuous are the Guard Stones of figures of the Nāgarāja. Lotus petal mouldings and figures of dwarfs decorate the steps.

Of free standing sculptures, we have a few. Among the most striking is the *Panel of Lovers* carved on a block of stone. This panel is strongly suggestive of the early religious art of Middle India. A popular interpretation speaks of the figures as Śiva and Pārvati in an amorous pose.

Another group represents a sculpture of *Man and Horse*, remarkable for the contemplative expression of the face and calm and dignified pose of the man, with the figure of a horse peering behind.

These two panels belong to the Issurumuniya Buddhist Temple of Anurādhapura. In structure this temple is partly rock-cut, recalling the technique of the rock hewn shrines of Mahābalipuram of the Pallava times, 7th century A.D. The parallelism with the art of Mahābalipuram is well sustained by the group of sculptures of elephants emerging out of a cleft in the rock. Remarkably alike is the ponderous tusker, with its uplifted trunk.

Here I may make a reference to another rock-hewn shrine the Dambulla rock-cut shrine between Kandy and Sigiriya. The entire temple is rock-cut, with a number of sculptures within carved out of the rock. A dome of rock almost grazes your head.

Taking leave of Anurādhapura, we will proceed to Polonnaruwa. Anurādhapura for political reasons was abandoned as the capital of the kingdom in the seventh century A.D., and kings and counsellors moved on to another site over which rose the illus-

trious city of Polonnaruwa. The standing monuments of Polonnaruwa are all of this historical phase. *Vijayabāhu I* (1056-1111) who liberated the kingdom from the hands of the Chōlas, was the first king who shifted his capital to Polonnaruwa. He built the Temple of the Tooth, now seen on the site, and other religious structures.

But the splendour of Polonnaruwa, we owe to the greatest monarch of the age, *Parākramabāhu I*, 1153-1186 A.D. known to history as *Parākramabāhu the Great*. He indeed very much justified his significant name. It is this statesman-artist and scholar who converted a small town into a "poem in stone", the remains of which lie scattered in carved columns, dagobas and sculptures, whose architectural grandeur is today the admiration of the world. He adorned the city with massive palaces, picture galleries, garlands and parks, which recall to us the standard of life of the age, from the eighth to the thirteenth centuries.

Among the most impressive of the monuments of Polonnaruwa are the rock-cut sculptures at the Gal Vihāra. Here are four sculptures. On the left is the colossal figure of the Buddha seated on a Vajrāsana in *dhyāni* mudra. Adjacent to this, in an excavated cave is another seated Buddha attended by a divinity on either side. At the extreme right is a gigantic recumbent Buddha. At the head of the recumbent Buddha is a standing figure, assumed to be Ananda. As you stand admiring the group, it impresses the visitor as the scene of the Parinirvāṇa of the Buddha, with the grief-stricken Ananda watching the Master passing into eternal rest.

Noted for its wealth of frescoes of scenes from Buddhist stories is the *Tivanka House*. Before you get to the Tivanka House, is a stone bath in the form of a full blown lotus. Picture to yourself a lotus flower of granite in full bloom over 24 feet in diameter with five concentric lamina of eight petals gradually diminishing to a stamen. That is the Stone Bath as you see today.

Below the bend of the Tank, Topawewa, is the Potgul Vihāra a circular shrine, brick built, with a vaulted roof. Here is the spectacular rock-cut statue popularly regarded to be a statue of the Great King *Parākramabāhu*. In his hands he holds a palm-leaf manuscript, without its supporting slabs. The alternative view is held by some that it is a figure of the sage Agastya. Against this

view, it is contended that the sculpture "does not conform to any known iconographic type of Indian religions".

A distinctive type of Sinhalese architecture of the period is the *Vattadage*. As its name denotes it is circular in design, marked by concentric circles of monolithic pillars, which support a domed wooden roof. Two well known examples are the Vattadage of Polonnaruwa and the one at Maṇḍalagiri otherwise known as Medirigiriya, north of Minneriya Tank, in Anurādhapura, the latest to be recovered from the jungles.

Nissanka Malla who succeeded Parākramabāhu I made his own contribution to the splendour of Polonnaruwa. We have today the remains of his palace. To him is also ascribed the *Latamal tapaya*, the Flower Altar. Daintily carved pillars rise in the form of opening lotus buds to support a stone platform. Nissanka Malla also built the Rankot Vihāra, the largest of the completed Dagobas of Polonnaruwa, Adjacent to this is the *Lankatilaka*, the largest shrine in Polonnaruwa. Built of brick, it contains a gigantic statue of Buddha. Despite its condition, without the head, it is yet impressive.

Now for a brief mention of *Sigiriya*, the rock fortress unique in history as the royal residence of king Kasyapa, 5th century A.D. Here in the rock pockets are the famous *Sigiriya Frescoes*, which fascinate the student of art and tourist alike. Though there are remains elsewhere of the pictorial art of the Sinhalese, the Sigiriya Frescoes hold the pride of place, and are as unique for the technique of the art, as for their excellent preservation.

To summarise the story of Ceylonese architecture and art in their relation to India. The earliest period of Buddhist arts in Ceylon covers approximately 300 B.C. to 300 A.D. The magnificent and colossal stūpas, the ornamental and decorative architecture of Anurādhapura, the sculptures of dwarfs and of Nāga deities, the moonstones, the stone-railings of Anuradhapura recalling those of Sānchi and Amarāvati, — all these and more that defy enumeration, characterise the earliest Buddhist art of Ceylon.

The latter part of this epoch, from 100 A.D. to 300 A.D. is distinguished by the adoption of typical Andhra art, as seen in the Buddhist sculptures of Amarāvati and reproduced in a number of Ceylonese sculptures of the Buddha and Bodhisatvas.



Indian art in all its glory is distinctive of the Gupta Age of ancient India from about 300 A.D. to 600 A.D. It established its traditions in the plastic and fine arts of both India and Ceylon. The Toluvil stone sculpture of the Buddha at Anurādhapura is among the outstanding figures typical of this age, the tradition of which was continued in the metallic arts of Ceylon. The tradition is represented by the innumerable outstanding products of art in Ceylon already reviewed.

When the Gupta influence faded out, Ceylonese architecture was mainly influenced by that of South India beginning with the Pallavas from 600 A.D. the architecture being called the Dravidian for distinction.

From the earliest Pallava monuments of Mahendra Varma I (610-640 A.D.) to the fall of the Vijayanagara Empire in 1600 A.D. the 'Dravidian' architecture went through different phases which varied with the dynasties of kings. We thus have the main styles of Dravidian architecture — the Pallava, the Chola, and the Vijayanagar. Of the sacred shrines of the Pallava times in Ceylon are the Koneswara temple at Trincomallee, and the temple of Tiruketiswaram in Jaffna peninsula. Of the Chola style are the Śiva devalas of Polonnaruwa. Of the Vijayanagar style of architecture are the Lanka Tilaka and the Gadaladeniya temples in the vicinity of Kandy.

Early Buddha images of Ceylon have the robe, the drapery in regular schematic folds. This is the style of the image that originated in the art of Amarāvati, from the first to third centuries A.D. Images of the later Anurādhapura and Polonnaruwa are in a different style. The drapery is not in folds but is of thin clinging material. The great Stone Buddha in the ruins of Abhayagiri Vihāra of Anurādhapura is of this type.

Images of the Buddha with both shoulders covered, as we find in later Indian images, are almost unknown in Ceylon. The seated images are mostly in the attitude of meditation with the palm placed one over the other. The disposition of the legs in the Ceylon images is never in *padmāsana*, the interlocked dhyāni Yogi pose of Indian art, but in *ardhapadmāsana*, the folded legs lying gently one over the other.

Almost at the same period of time, and side by side with the sculptures in stone, arose the metallic arts of Ceylon, the art

specially of images in bronze. These fall broadly into two divisions. Bronze images of the Buddha and bronzes of deities of Mahāyāna Buddhism, form one division, and bronzes of Hindu gods and goddesses form the second division. These are among the priceless collections exhibited in the Colombo National Museum.

The oldest of the Buddha bronzes is a large sedant Buddha found at Badulla in 1876. Mahāyānism has had a brief but vigorous career in Ceylon. This has left us a legacy of excellent specimens of the Sinhalese bronze art. The most resplendent of this is a standing figure of Tārā discovered at a site between Trincomalee and Bhatticaloa in 1880. Nothing altogether comparable to this statue in its stylistic features have come from South India and obviously represents a high standard of the bronze art of Ceylon. Allied to this is a seated Tārā image of small size found in 1940 near Kurunegala. Among other notable figures is a large bronze of Bodhisattva Maitreya, the Loving One, in the attitude of a teacher. Another of the Mahāyāna images is a unique figure of Avalōkitesvara Padmapāṇi seated on a *padmāsana*. A recently discovered Mahāyāna image is a bronze found at Mandalagiri Vihāra.

I may also here refer to a series of bronzes of Guardian Gods, the divinities known as the Catur Mahārāja Deva, the Four Great Kings of Buddhist legends. These correspond to the *Satara Varan Deviyo* of the Sinhalese, popularly designated, Vibhishana, West; Saman, East; Kataragama or Skanda, South; and Aiyanār, North. In classical Hindu mythology, the Guardian Gods correspond to the names, Varuṇa (West); Indra (East); Yama (South) Kuvera (North).

A rich series of bronzes of Hindu Gods and Goddesses have been discovered from the site of the Śiva Devalas of Polonnaruwa, comparable with the best in the South Indian bronze art. The latest to be recovered from this site are a number of bronzes of the same type discovered in 1960. These include two images of Śiva as Naṭarāja.

# MEDICINE—INDIGENOUS AND MODERN, A JUDICIOUS SYNTHESIS

By

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(Sri S. Ramaswami is a practitioner in Indian Medicine and has a keen interest in finding ways and means for a useful integration of Ayurveda with Modern medicine. In this paper he offers for consideration his suggestions based on his personal experience.—Ed.).

With the advent of Independence there has been a cultural awakening in India and the urge for the restoration of her traditional arts which suffered and languished during the British rule, is seeking satisfaction in several fields like dance, music, arts and crafts, medicine etc. Among the indigenous systems of medicine Ayurveda is receiving attention and its value is being recognised more and more. A scientific study of it is being made; search for new remedies from Indian plants is being undertaken. The Indian Council of Medical Research and Indian Council of Agricultural Research have begun to evince considerable interest in medicinal plants and set up many projects for carrying out scientific evaluation of their properties. The results are promising; the discovery of Reserpine by CIBA Research Laboratories, Switzerland and the demonstration of its value in the treatment of high blood pressure has attracted international attention. Investigation is being carried out on Saptarangi (*Casearia esculenta* Roxb) which is regarded as a cure for Diabetes; wild banana seeds are said to be beneficial in the prevention and control of smallpox; good results have been achieved in the investigation of Girikarkata (*Podophyllum hexandrum* Royle) for anticarcinogenic action; Jatmanshi (*Nardostachys jatmansii* DC) and Vacha (*Acorus Calamus* Linn) are considered as valuable remedies for their anti-convulsive and tranquillising effects; Guggulu (*Commiphora, mukul-Hook Ex-Stocks, Engl.*) is being studied for rheumatoid arthritis in particular, and the effect on sugar and fat metabolism in general; Asthi samhar (*Cissus quadrangularis* Linn.) is considered good for healing of fractures; Bhallataka (*Semicarpus*

anocardium Linn f.) and Rohitka (*Tecomilla undulata*) are said to be useful for tissue growth.<sup>1</sup>

The psychology of medical treatment, described in ancient medical texts, and a notable feature of Āyurveda has come to be appreciated. The bringing in more and more of psychic factors in the causation and course of physical illness such as strain and stress in the case of some digestive troubles, emotion as a cause of overactivity of the Thyroid, are but few examples.

The fact is that the ayurvedic notion of treatment and drug covers a wide range. Hence Charaka observed "Nothing exists in the world of thought and matter which is not medicine." The basic approach to health and disease in Āyurveda is a synthetic and constitutional approach. "The three-fold world of physical, physiological and psychological matter has a simultaneous bearing on the complex organismal phenomena."<sup>2</sup>

The theory of Āyurveda based on Panchabhūtas and tridoshas is highly rational and I cannot see at any stage either in the pharmacology or therapeutics of a drug or in the symptoms described of various illnesses and drugs prescribed, any discord or lack of application of the fundamental principles so firmly laid. The various aspects of medicine in its wide import are well correlated and it can bear scientific investigation. "Of course it is possible that behind traditional usage 'there lurks secret truth from which modern research might take its flight towards a new insight'. It has happened over and over again that the knowledge of old women on the basis of scientific investigation was proved to be correct. 'Mother India and her aged daughter, traditional medicine with its treasure of materia medica may represent the old woman's true knowledge. One may expect even better results from an examination of Hindu remedies than from that of western prescriptions.'<sup>3</sup> The composition of every individual drug can be assessed in terms of its Panchabhūtic content. The therapeutic action, in most cases has been fixed not by any arbitrary standard or by actual trial in human beings but by the rational expectation

1. Search for new remedies from Indian plants by Prof. Dwarakanath in *The Hindu*, dated 27-4-1965.

2. Pandit Shiv Sharma: *Ayurveda in Pushpanjali*, 1965, p. 128.

3. Dr. H. R. Zimmer: *Hindu Medicine*, Preface by Ludwig Edelstein, p. LIV.

that by virtue of its composition a particular drug should act in a particular manner, classifying certain exceptions to the rule as peculiar idiosyncracies known as "Prabhava" in Āyurveda. Again in many cases the treatment is aimed at the removal of the cause a fundamental principle in treatment with Modern Medicine. For a proper understanding, appreciation and successful application of Āyurveda a study of 'Darśanas' is prescribed. In Sanskrit, Philosophy is called Darśana, derived from the root 'dris' meaning 'to see.' With the Hindus Philosophy is not a mere intellectual pursuit of an abstract ideal, but the actual perception or realization of tangible results. To the modern mind philosophy and the effects of certain forms of yoga practice may appear to be an abstract ideal, but it is accepted that in trance (a form of samadhi according to yoga practice) the body is in a state of suspended animation. It proves that there can be a voluntary control even over the autonomous nervous system as may be seen from the facts that a line of distinction has been drawn between somatic and cellular death; that, though for all practical purposes, cessation of circulation and respiration is considered a definite sign of death, according to jurisprudence, putrefaction alone is considered a positive sign of death.

This defence of Āyurveda is not however meant to deny the great achievements of Modern Medicine. It has made remarkable progress particularly on the side of surgery. It has saved thousands of lives. To deny this fact or detract from it in the pride that ancient Indian surgery too has recorded unprecedented accomplishments, that we read of laparotomy, of the operation of cataract and of plastic surgery in old texts is to look at Modern Medicine with a prejudice. This ancient glory has little place in the advanced modern age except as a matter of academic interest.

I hold no brief to any system of Medicine. My aim is only to emphasise the fact that a judicious synthesis of Āyurveda and Modern medicine would be of considerable benefit to the sick and the suffering. I think that when an attempt to correlate the findings and actions of drugs in Āyurveda with the methods and terminologies used in Modern Medicine becomes successful a live interest to study the ancient science with an open mind will have been created. I have referred before to some Āyurvedic drugs which have been or are being studied. Let me give one or two examples which have come in the range of my knowledge or practice.

*Dhanwanthara Gatika*, in Āyurvedic Pharmacopoeia, is a preparation which is used as a sedative in pregnancy. This is also used in Hiccough etc. In practice this is found to be a sedative that can be used over a long period with impunity. It appears to exert a mild sedation without any concomitant soporific effect usually found in most drugs of this group, and without the depression produced by other groups of sedatives. The sedation, though mild, is definite. It is really worth an analytical study to find out if its effects are local, or if it has any action on the central nervous system in the area of the hypothalamus or if it interferes with the sympathetic parasympathetic balance or if some of the components of the preparation contain medullary stimulants to counteract the depressant effect of others, if any. The two chief ingredients in the preparation are civet and the maconium of the (new born) elephant. These two preparations are reported to have been used in Gastralgia and intestinal colic, and Epilepsy respectively by village folks from time immemorial. Even today civet is used by villagers externally for its anti-inflammatory and/or counter-irritant and anodyne properties.

*Sathavaree*—another drug—may be taken for investigation. Many a preparation found highly useful in functional uterine bleeding contains this drug. The effect simulates a gonadal stimulant and it appears to be indicated in cases of menstrual disorders resulting from deficiency of pituitary gonadotropins. Many preparations suggested for the cure of sterility also contain this drug; quite likely this acts in cases where sterility is due to failure of ovulation.

The common field pea and the plant known as *Lithospermum ruderule* are orally used by the natives of India and the American Indians in the south western part of the United States respectively, for contraceptive purposes. It has been reported that research into their action, laboratory tests and interpretation in terms of modern terminology proved that the effect was due to the presence of an active ingredient in the former which possesses the property of inactivating Progesterone and that the effect of the latter drug suppresses the secretions of gonadotropins from the pituitary and thus prevent ovulation.

Studies in the matter of differential diagnosis and treatment of some diseases according to Āyurveda is another profitable line of research. The Āyurvedic system of medicine is based on what

is called the Tridosha theory, and that the maintenance of the equilibrium and balance of the three doshas accounts for health and disturbance in their equilibrium and balance causes illness. Most of the joint and painful affections like rheumatism, arthritis, spondylitis, sciatica, acute synovitis etc., are produced mainly by the disturbance of 'Vāta'. Most of these cases are caused by what is known as āvaraṇa or obstruction to the free passage and movement of Vāta by one or the other of the other two doshas. When it is Pitha that causes the āvaraṇa or obstruction a set of symptoms simulating an acute inflammation of the joint with heat, hypereamia and burning sensation, and in the case of neuritis pain and burning sensation, are produced by virtue of the properties described of Pitha; and in this case, hot fomentations aggravate the pain. When the āvaraṇa or obstruction is due to kapha conditions simulating a sub-acute or chronic arthritis, and in the case of neuritis pain without burning sensation are produced and relief is obtained by the application of heat. The nature of treatment differs though aimed basically at the disturbed vātha in both cases.

It may not be possible to read all the diseases described in Āyurveda in terms of terminologies found in Modern medicine. But to make them more intelligible to the minds that can think only in the modern way an attempt may be made to interpret the functions and effects of the three doshas in terms of modern terminology and then see if in a given etiology the described symptoms fit in.

One may still find some diseases, say for instance 'Sikatha Varthma' where the symptoms described are identical with Trachoma. Medicaments, mostly of an abrasive nature are suggested, and in cases where there is no relief, the rough and sand-paper like surface of the calyx of the flower of Hibiscus Rosasinensis is used to scrape away the hypertrophied tissues. Unless one sees in person how very similar is this procedure with the application of Roller forceps applied according to modern ophthalmology one cannot appreciate that what is considered modern appears to have been known many years ago.

Now I shall say a few words about the preventive side of medicine. Here the approach is different in both systems of medicine. According to Āyurveda emphasis is laid on the 'soil' factor, and rules of daily and seasonal conduct of life described

aim at maintaining the resistance of the body at a very high level. In modern medicine more emphasis is laid on 'the seed'—the micro-organisms—and the main line of treatment aims at keeping it out of the soil, the human body. However, each system has not ignored the other aspect. Āyurveda also prescribed isolation and segregation in case of contagious diseases. Socio-religious customs, the vestige of which still remains in the suburban and rural areas even today, envisage a voluntary quarantine imposed by the inhabitants of a place where public festivals take place. Even today one could find in a house infected with small pox and the like an effective notification in the form of margosa leaves hanging in front of the house proscribing social contact for prescribed periods. It should be borne in mind that in those days communications were few and transmission by contact was very much less, and that personal hygiene and civic sense clothed under religion were very much better. Modern medicine also recognizes the importance of the 'soil'. In fact for an infection to take place it is not enough if the organism is virulent; the host must also be susceptible. In the busy modern world where men have to swallow food without even the time to bite, where barriers of distance have been conquered, where there is enormous increase in the population with its adverse effects on national economy all these have tended to bring the standard of health far below the optimum and it is not easy and possible to raise the standard of the 'soil' merely by mass inoculation which strives to create an active immunity in the host in the absence of conditions favourable for the host to develop natural resistance. I need hardly add that the raising of the economic standard, the bringing home to the members of the public the importance of keeping a healthy 'soil' by proper education and by shifting the emphasis from the curative aspect of medicine to personal hygiene and civic consciousness must also gradually take place. It may be hoped that there may perhaps come a time when, in the improved context of human life, the germs may become powerless to grow; otherwise the race between microbes and the drugs each attempting to outwit the other will be endless. Summing up, I feel the preventive side of Modern Medicine as practised today, should be followed and that the masses should be educated to follow the daily and seasonal conduct of life laid down in Hindu system.

I would make a few suggestions on the teaching of Indigenous Medicine.



The college of Integrated medicine in Madras apparently as its name connotes, attempted to take the best out of the two systems of Medicine and make a judicious synthesis, but, unfortunately there appeared to be a gradual but definite relegation of the teaching and study of indigenous medicine to the background. I suggest the following curricula of study for a real integration of Modern medicine and Āyurveda. A thorough and detailed study in Anatomy and Physiology according to the modern system of Medicine (students taking up Medicine should have a good working knowledge of Science subjects of at least the Intermediate standard) is necessary. Even here according to current modern thought the two subjects, Anatomy and Physiology should be taught side by side. This includes Dissection and Physiology practical.

Study of Modern *Materia Medica* and Modern Medicine should follow. Then comes the study of the Fundamental Principles of Indian Medicine, Āyurveda, Indian *materia medica* and identification of drugs. The study of the fundamental principles of Indian medicine must be critical and exhaustive. For this a knowledge of the Sanskrit language is highly helpful though not indispensable. This difficulty can be got over by publishing critical and exhaustive commentaries in English. I would prefer a deep and critical study of the *Sutra Sthanam in Ashtāṅga Hridaya* a treatise on Āyurveda to shallow and extensive studies of many text books on Āyurveda. In respect of action of drugs either alone or for their synergistic effect in prescriptions according to Āyurveda attempts must be made to translate their mode of action in modern terminologies as suggested by me *supra*. A sound knowledge of Organic and Biochemistry or the aid of one proficient in the subjects will be of considerable help for this purpose.

A detailed study of *Ashtāṅga Hridayam* alone or with reference in proper places to such text books as *Charaka* and *Madhava Nidanam* may be prescribed. Here again after a thorough grasp of the subject according to both systems of Medicine the student may be initiated to read and interpret, wherever possible, Āyurveda in terms of modern terminologies. Research in this direction may be reserved for post-graduate study. With the diverse fundamental principles of both systems of medicine and the mental inhibitions of votaries in each it may not be possible to translate everything good in the Hindu system of Medicine in terms of familiar terminologies of modern medicine.

Though it is said that Sir William Hunter himself has recorded that at the Medical University at Nalanda, Hindu surgeons performed operations of Rhinoplasty and other surgical feats similar to modern plastic surgery I feel the study of Indian Surgery and Indian Midwifery may be completely left out of the school curricula and such of the students who desire to make a study of the history of indigenous medicine purely with academic interest may take up the subject to find out if anything useful could be culled therefrom. The practice of Midwifery and Surgery according to Modern Medicine is so well advanced that, as it is, the indigenous system has little to contribute to it.

When I mention *Astāṅga Hridayam* as a text book for medicine it covers indigenous Gyneacology, Pediatrics, treatment of the eye, ear, nose and throat, psychotherapy, rejuvenation etc.

Then comes the study of Surgery, and Midwifery and Gyneacology according to Modern medicine. In all functional ailments peculiar to women application of Āyurvedic system should also be made at the appropriate stage. Such other subjects as Medical Jurisprudence, post mortem examination etc., according to Modern system of medicine should find their places at the proper stages. In teaching Hygiene and preventive medicine the rules of daily and seasonal conduct of life laid down in the Hindu system including yogic and similar factors should form a complementary item of study to the modern system of Medicine.

# **RITES (SAMSKARAS) CONNECTED WITH DEATH (PRETA) AND AFTER (PITR)**

By

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(The institution of death-rites is a unique part of the Indian religious heritage and directly stems from the belief in life after death closely relating the living and the dead in a clan structure. The austere majesty of death had caused ancestor-worship of diverse kinds from time immemorial, but it was only given to Hinduism to discern, almost from its Vedic moorings, the significance of ancestral debt that is to be paid by appropriate rituals almost from the hour of death, to the anniversary. Inheritance and legal usages were integral to this, and many ancient authorities have expounded this and laid the foundations of the Hindu social code. Tribal customs—burial oriented—about death have been reflected merely in the elaboration of the tomb and the offerings within them, signifying not a little affection and much affectation. But a conscious endearment and fusion of the scions with their manes, piously, sincerely, symbolically and unostentatiously has been the feature only of the cremation-oriented, Hindu funeral customs, and their role as a factor in social cohesion of communities has not yet been fully assessed.

The paper published below is an attempt to familiarise the reader with the extent, intent, and depth of the ritual minutiae attendant upon a Hindu funeral. It is by no means exhaustive of all the variant practices, but draws up the skeletal core of this unique traditional culture-complex.—Ed.).

Of the four caste divisions, the first three are going by the name *dwijas*. These three are expected to perform all *samskāras* or purifactory rituals, with the appropriate *mantras*, from *Nisheka* to *Pretakarma*. For the *Śūdras*, it is said these rites have to be done, *without mantras*.

In *Rg Veda* and *Shukla Yajurveda*, the funeral obsequies are detailed. On that occasion, three generations of manes (*pitṛ*) have to be invoked (*Tripurusha*). The *Śrāddhas* have also to be performed for three generations of manes by the descendants. *Manu*, *Yāgñavalkya* and others actually mention the names of these manes

as respectively the Pitṛ, Pitāmaha and Prapitāmaha. Yāgñavalkya further recommends that these should be equally applied on the paternal as well as maternal side.

When life departs from this physical body, it gets categorised as corpse (*Prēta*). The rites are performed in order to enable the dead to reach the land of the manes safely. The expiatory rites are also done. The mortal coil when burnt on the funeral pyre gets reduced to a residuary vital air (or *prāṇamaya kośa*) associated with that person. By appropriate *mantras* it gets transformed into a mere mental state, and after the funeral rites ending with *Sapindīkaraṇa*, the soul is ultimately able to leave the world of the dead and reach the world of the manes.

The rites attendant upon the last moments of one's life are collectively called *Antyeṣṭi*. The end of one's life span is heralded by many visible and invisible signs. This has been elaborately dealt with in *Mahābhārata Śāntiparva* (Chap. 318, 9-17vv) in the *Mōkshakāṇḍa* of Devāla's *Kalpataru*, *Vāyu Purāṇa* (Chap. 19), *Mārkaṇḍeya Purāṇa* (Chap. 40), *Linga Purāṇa*, pt. I (Chap. 9), etc.

The *Mahābhārata* explains that the imminent natural death of a person is well denoted when the sense of smell, even of fragrant objects, departs from the man; by the ears, nose etc., becoming saggy, the eyes, teeth etc., losing lustre; when consciousness snaps. His body temperature falls; from his head a smoky film emanates, and his left eye sheds tears. When this tenuous link between life and death is indicated, the dying man should be removed from his cot and bed, should be laid on the bare ground, cleaned by the smear of cowdung and spread with *kuśa* grass. His head should be towards the south. Then his son or the legitimate claimant (*Adhikāri*) to the performance of the last rites, whispers in his ears the *Karṇamantra* starting with 'Ayushah' (*Gobhila Śruti* III 22, *Pitṛ Dayitā*, p. 74, *Kauśika sūtra* 80-35; *Atharva V.* 18.2.19; *Vājasaneyi Sam* 36.13; *Nirukta* 9-32).

Works like *Śuddhi Prakāśa* (p. 152), *Garuda Pūrāṇa* (*Prēta Khaṇḍa* 4-4-6), *Jātukarṇya* stipulate that on behalf of a man on his death bed, his son or *Adhikāri* should offer many *dānas* (gifts). *Epigraphia Indica* Vol. XIX, p. 230 referring to an inscription of *Chālukya Vikramāditya* also gives the details of the *dānas* called for on this occasion. *Antyeṣṭi Paddhati* and *Antyakarma Dipika* state that by these *dānas*, *prāyaśchittas* etc., the dying man who

is unfit for any *vrata* or ritual performance, gets the good merit accruing from these *dānas*. Also see *Skanda* VI, 226, 32-44, 34; *Śrāddharatna* of Lakshmiṇi. The dying man should, for this purpose, be bathed by his son or *Adhikāri*, who after performing the *nityakarma*, should light a lamp, pray to Ganeśa or Viṣṇu and, keeping all the articles necessary for the occasion in front, should recite the *Sankalpa* after having taken *Panchagavya* for purification. *Sarvaprāyascitta* is then done. After the gifts are over, *Kamastuti* from the respective *Vedas* should be cited — *Atharva* III 29-7. *Tait. Brāhmaṇa* II 2.5.9, *Tait. Āraṇyaka* III 10, *Āśvalāyana Śrauta* V 13.15. *Dānas* (gifts) include *Daśa dāna*, *Gō dāna* with calf, *Vaitaraṇī Gō dāna* etc.

*Garuda Purāṇa* (II 4.37) mentions that if man on his death bed assumes the mantle of *Sanyāsa* (called *Ātura Sanyāsa*), there would be no rebirth for him. *Gautama Pitrmedhasūtra* (1.1.8) enjoins that one should chant on the ears of his dying father, mother, brother, preceptor or friend, certain *Sāma* hymns. *Rg. Vidhāna* specifies that the *sūkta* beginning with 'Trātāram' should be cited. If this is not possible, it suggests the names of Viṣṇu or Śiva. *Hiraṇyakeśiya Pitrmedha Sūtra* I-1 mentions *Taittiriya Upanishad* II-1 & III-1 *anuvākas*, as worthy of being recited. *Mahābhārata* (*Anuśāsana Parva* 149-14-12 and 17-31 to 153) recommends *Viṣṇu Sahasranāma*.

*Āśvalāyana Grhya Sūtra* (1-15-12, 1-16-6, 1-17-11) and *Manu-smṛiti* (11-66) state that *Antyeṣṭi* rites apply to women as well, but should not be accompanied by *mantras*. *Bodhāyana* urges that there are two universally valid rites that should be treated like debts and should be discharged by the performance in all cases without exception. These are birth rites and death rites. The latter usually gets diversified in character, according to the nature of the *Adhikāri* or the performant, such as: he who maintains a ready made *Agni* (according to *Śrauta* practice), he who has a *smārta agni*, he who has neither, a lady, *sanyāsi*, he who dies in a foreign or distant country, he who commits suicide or is killed in an accident or otherwise. Even in the same context the *Śrauta* and *Grhya sūtras* differ in the procedural practices. Before any final rites are performed, *Śrauta* and *Grhya sūtras* prescribe that *Rk Sūktas* (X. 14. 18) starting with 'Pareyivāmsam' should be chanted. *Āśvalāyana Śrauta sūtra*, *Sāṅkyāyana Śrauta sūtra*, *Āśvalāyana Grhya Sūtra*, *Satapatabrāhmaṇa* (XII. 5.2.14), *Varā-*

*hapurāṇa* etc., give full details of the funeral schedule. At present, the procedure followed is that prescribed in *Āśvalāyana Grhya Sūtra* as enlarged in *Garuda Purāṇa* (11.4.41).

The dead body should be washed with good water and the caste marks should be applied and the body dressed. Then the *kartā* washes his own feet, performs 'āchamana' and *prānāyāma* without *Vaidika mantra*, and with the sacred thread carried over across from right to left (*prāchinaviti*) should do the *sankalpa* or declaration. While generally cremation is the rule, very young children, *sanyāsi* etc., are buried. After cremation, bath is prescribed, and the *kartā* should be seated under the shade of a tree and hear the words of consolation from relatives and elders. Before entering the house again *Pinḍa* should be given for the *Preta*, and the *agni* fed with *dūrva* grass shoots, and a bull should be grasped or touched.

Some works like *Mārkaṇḍeya Purāṇa* (3.45). permit the final rites to be performed, by oneself, for self, while still alive, but *Gautama Dharma Sūtra* states, in the case of a person who has become a sinner and has been ex-communicated, his relatives should perform funeral rites for him, accompanied by *jaladāna*, *śrāddha* etc., as if he is dead.

In *Viṣṇu Purāṇa*, *Pretakriyā* is divided into 3 categories; *Pūrva kriyās*, *Madhyama Kriyās* and *uttarakriyās*. From the cremation day up to the 12th day after death, the rites performed are of the first kind, the *māsikāśrāddhā*, *Ekoddhiṣṭa sapinḍikarāṇa*, etc., are of the second category, and that which is performed immediately after *Sapinḍikarāṇa* when the dead are united with the manes is of the third kind. The first two again can be performed for the dead by his or her parents, *Sapinḍas*, *Samānodaka*, *Sajāti*, *Sagotra* and the king. But *uttarakriyās* could be done only by son, grandson or great grandson, grandson by daughter, or the son of the last mentioned alone. If *Pinḍadāna* is not given to the dead, it is said that the dead turn into ghouls, according to *Yama* in *Śrāddhakriyā Kaumudī*, (p. 362).

For the funeral rites, when none is available, an agent through charity, can be employed. Sons and other *kartās*, for getting qualified for funeral rites, should first perform the three *kṛcchras* and should shave their hair. Shaving is essential if the dead is the parent or stepmother, or uncle, (paternal or maternal), elder

brother, etc. If the rites are for one's wife, there is shaving prescribed on the first and the tenth days. An adopted son should shave while performing the rites for the *Svīkāra pitā* as well as *Janaka pitā*. There is no shaving obligatory for cremation at night, and the rites upto *Pinḍa dāna* could be done.

From the start of the rites after cremation on the first day up to the tenth day *Homa*, the *kartā* should always wear the sacred thread across the right shoulder (*Prāchīnāvītī*), and should face south. Only for the very learned and those pining for liberation should *Brahma-medha Samskaraṇa* be performed, according to *Pitṛ medha Sāra*. *Gautama*, *Apasthambha* and *Bōdhāyana* have mentioned about shaving for the dead as well, but it is not in vogue. The dead person's face should be covered by a new cloth. The body should be laid on a frame of *Udumbara* (*Ficus Glamorata*) wood, or in a cot or carriage, or carried on the shoulders. Elders should go first and ladies and children behind, with the upper body bare with hair untied, with relatives behind them. None should be between the dead body and the *agni*. None should ever go alongside the corpse or in front. Doing so would reduce the life span of the person. On the way to the cremation ground, *bhūta bali* should be given. The dead body and the fire (taken for burning it) should not be dropped on the ground. Doing so would entail *prāyaścitta* or expiatory rites. On the funeral pyre, the body should be laid with head to the south and in a reclining position, and on the eyes, ears, nostrils, and mouth should be laid small bits of gold, as also ghee. Then the fire is placed on the chest, facing the direction of the sun. Then without looking back, the *kartā* should proceed to the bathing place.

The act of shaving is on two counts, firstly as an *anga* or procedural requirement of cremation, and again for purification. The first mentioned is particularly for the *kartā* only, on the first day; the second should be of general interest and done by others on the tenth day. He who does not shave before starting the *Pretakarma* loses all the good merits of the *udakapiṇḍa-dānas* and the *śrāddhas* as well. He who shaves before cremation itself is equivalent to a parricide. Thus, all shaving is only after cremation.

After the cremation, the *Kartā* shaves, bathes, returns to the house, performs a *sankalpa* and starts the *Nagnapracchādana Śrāddha*. This consists of the gift of cloth, rice, water vessel of

copper, lamp and ghee. *Smṛti* tradition says this should be done in front of the relatives, in wet clothes after bath and before entering the house with lamp; while *Smṛtyartasāra* states that the above-mentioned articles should be gifted after cremation.

Then repairing to the tank or river and after invoking and seating the *Preta* or dead in a *kuṇḍa*, *pāṣāṇa sthāpana* should be done. Then is *udakadāna*. For this, new cloth, *seasamum*, *kuśa* grass and water vessel should be taken, and after the establishment of the dead in the *kuṇḍa* and placing the *pāṣāṇa* (stone), the relatives should be bathed and seated, facing south and offer *Vāsodaka* with the new cloth and *Tilōdaka* with *seasamum*. The stone for the *pāṣāṇasthāpana* should be clean, bright, unburnt, black or red. At home also, on the left or the right side of the door of the house, stones should be laid and cloth should be placed on them, and morning and evening *bali* should be offered. The *Vāsodaka* and *Tilōdaka* in the *Griha Kuṇḍa* and local *kuṇḍa* should be offered to the dead for the entire period of pollution, namely ten days. *Piṇḍa-bali-dāna* should also be given. Before collection of the bones, the *Kartā* should be bathed, and have *Sankalpa*, and with relatives, sprinkle milk on the burnt body, and then collect the bones in a specified order. The semi-divine beings which reside in the cremation ground should be propitiated on the *sanchayana* days, by *pūjas* and *bali* offerings. On the tenth day, there should be a *prabhūta bali*. On that day, the *preta* gets very hungry, notwithstanding the *Vāsodaka*, *tilōdaka* and *piṇḍa dāna* done on each day for 10 days. Only by *prabhūta bali*, its hunger is satisfied. The *pāṣāṇa utthāpana* should be done only on the tenth day.

*Asthi Sanchayana*: In modern times, the *asthi sanchayana* is done on the next day after cremation. Then, after a lapse of nine days, all the remaining rites are performed, on the tenth day. The *Kartā* goes to the cremation ground and has *sankalpa* and *piṇḍa dāna* on the first day and the *tilōdaka dāna*. But almost all the ancient authorities are agreed that the *asthi sanchayana* (or collection of the bone remains) for a brahmin should be performed on the fourth day of death, notwithstanding the present day practice of performing it on the very next day after cremation. For kings, it should be fifth or sixth, *Vaiśya* seventh or eighth and *Śūdra* ninth or tenth. The bones should be dropped in sacred rivers after collecting these bones in a pot and after tying it with



dear skin, silk cloth and *kuṣā* cord. The *Aghamarshaṇa sūkta* should be chanted until the pot and the contents are well submerged.

*Satyāshāda srauta sūtra* (28.3.1), says that the second day, third, fifth and seventh day, for *sanchayana* will be proper. *Samvartha smṛiti*, *Garuḍa purāṇa*, etc., follow this. But *Āśvalāyana Gṛahyasūtra* (IV.5.1) stipulates that from the day of cremation after the tenth day on the dark fortnight, on odd days (first, third, fifth, etc.) under specific stars, *sanchayana* should be done. *Vishnu-dharmasūtra*, *Viṣṇupurāṇa*, *Kūrma (uttara)* etc., state that it should be done on the fifth day. In *Satyāshāda sūtra*, it is further stated that the dead man's wife or other ladies should tie *udumbara* twig in their hands and collect the bones. A childless lady should tie on her left-hand big-finger *Bṛhatī* fruit with black or red thread, and collect the bones, and the order of collection should be teeth first, cranium next, right and left side, chest, legs, etc., by the different ladies simultaneously. Then the pot in which the bones are collected should be placed under a *Śamī* or *Palāśa* tree. There is no *asthi-sanchayana* for a person not initiated with sacred thread (*anupanīta*). Some works have also suggested that on the place where the bone pot was kept, a tree could be grown or a platform built.

*Ēkōddiṣṭam*: For a Brahmin, *Ēkōddiṣṭam* is to be performed on the eleventh day after cremation. The *svarūpa* of *Ēkōddiṣṭa* is described by *Yāgñavalkya Smṛiti*, and signifies non-religious import, with single *arghya*, single *pavitra*, single *piṇḍa*, and the Brahmin doing this should eat first and then bathe, unseen, with oil. Incense or lamp or *agni* or any divine *āvāhana* or *mantra* should be avoided. The brahmin should be selected and entertained on the same day. *Dānas* should be made to him. Thus, from the eleventh day, whoever gives a water pot and food for one year each day, gains the merit equal to *Āśvamedha yagña*; and this is done in brief and is called the *Sodakumba śrāddha*. This is followed by the *Ṣōḍaśa māsika śrāddhas* and the *Sapiṇḍikarāṇa śrāddhas*. By this, the *preta* gets a new body. *Rshyaśṛṅga* details the actual growth of the new limbs, day by day, for the dead up to the eleventh day. *Sapiṇḍikarāṇa* is to be performed on the twelfth day after cremation, in the case of the person with *āhitāgni* and then in *Darśa* period, *Piṇḍa pīṭryagña*, etc., should be done. In other cases, there is a difference in usage extending up to the year-end, as part of the first annual ceremonies. *Sapiṇḍana* is the

emancipation of the *prēta* and its transforming into *Pitr* and joining the *Pitrs* of the *kartā*. Thus, *Sapinḍikaraṇa* is the stage from which the dead person really gets released, and on that day *Gō-dāna* is recommended. The *Sapinḍikaraṇa Śrāddha* procedure varies with the person.

*The right claimant for funeral rites:* Generally, those eligible for performing *Śrāddhas* are *ipso facto* eligible for this also. There is, however, some significance in their order of precedence. When no son is available, a *sapinḍa* (i.e., brother, brother's son) *mātr sapinḍa* (*mātāmaha* or *mātāmaha's* son) disciple, etc., can perform *śrāddha* for the dead. If none of these is available, the *āchārya* can do it: [authority: *Gautam, Dhar, Sūtra* (15.13.14)] *Nirṇaya Sindhu* III, p. 380, *Vishṇu Purāṇa* III, 13.31-13; *Mārkaṇḍeya Purāṇa*, 30-19-21 Ch. 27, 19-23.

Thus *Sapinḍa*, *samānōdaka*, *mātr sapinḍa* and *mātrsamānōdaka* is the order; or great-grandson through daughter. The daughter's son is entitled for the rites of his mother's father. A wife can perform her husband's rites, but without *mantras*. If the wife is also not there, the king can do this, through any scion of the dead person or of his caste group, since the king is held as the temporal relative of all his subjects. There is close link between the rightful heir to dead person's property, and the person who performs the rites, particularly in the funeral rites up to the tenth day. On the count of *Dāyabhāga*, the warrant of precedence of the *śrāddhādhikāris* differs slightly. Excluding wife, the order could be: son (both own or adopted), grandson, great grandson, married daughter, unmarried daughter, daughter's son, brother, stepson, brother's son, step-grandson, father, mother, daughter-in-law, sister (uterine), sister (cousin), their sons, paternal uncle, uncle's son, *sapinḍa* (of another *gotra*) *sōdaka* (of another *gotra*), maternal uncle, disciple, son-in-law, father-in-law, friend, a brahmin who becomes the heir to the wealth, and finally, the king. *Nirṇaya Sindhu*, again, states that in *Kaliyuga*, since there is exception to other types of sons, only own and adopted sons should be construed as true sons, and not the other twelve mentioned on the authority of *Yāgñavalkya*. Thus, the order will be really speaking, reduced to own son, grandson, great grandson and adopted son, in that order. Authorities like *Bṛhaspati* and *Yāgñavalkya* also would rank grandson through daughter (*putrikāputra*) as equal in status to *pautra*, and thus placeable before *dattaka* or adopted son. *Vopadeva*, *Rudradhara*, on the other hand, hold the view that an adopted son is just equal to a true son and thus, only

in the absence of the adopted son, grandsons come into the picture. *Chandōga Parīṣiṣṭha* also places grandsons after the twelve type of sons, and the adopted thus has precedence. But the term 'son' does not envisage sons other than *uterine*. This is reinforced by the precedence conceded to a son who has not been initiated into sacred thread ceremony (*anupanīta*) as against a grandson who has been, and that the former must perform the *karma* though uninitiated. Thus, only the *pūrva* and the *madhyama kriyās* could be performed by the agencies starting from *sapiṇḍa* and ending up with the king, as already mentioned. The *uttarakriyās* could be performed only by sons or by the progeny on the collateral (*uterine*) side. When neither the great grandson nor the twelve types of sons are available, the wife can perform the obsequies of the husband, and *vice versa*. But when the stepson is available, the husband has no right. In an undivided family, when wife is not living, the brother becomes the agency for *karma*, while in a divided family the daughter gets this role. Authorities support this stand. The daughter is a legitimate *adhikāri* and particularly when there is a married and unmarried daughter, only the former gets prior claim, because she has undergone the *samskāras*. When the daughter is not alive, the grandson through daughter becomes the heir, and thus the proper agent for *karma*. When the wife as well as grandson through daughter are alive, only the former (by her being the heir to the property) becomes the fit agent for *karma*. When daughter's son and brother's are both available, in a divided family, the daughter's son, and in an undivided one, the brother's son respectively becomes entitled for *karma*. When brother as well as his son are available, and if the dead person is the elder, the brother's son should perform; and if the dead is the youngest, the brother himself should perform, according to southern (*Dākṣhinātya*) authorities. But *Hārālutā* and *Kūrma Purāṇam* state that elder brother should alone do and not his son. Other authorities further recommend that when the brother has no son, either the parents or daughter-in-law or mother-in-law or adopted son, being heir to property, become agents for *karma*. Even in the case of *samsṛṣṭa* (i.e., living together though divided) families they should follow only the above procedure. But the divided families have certain peculiarities of action mentioned by *Usanas*. *Navaśrāddha*, *Sapiṇḍana*, *Shoḍaśa Śrāddha* should be performed by *one only*, in such cases, although the property has been divided. If the real son has no issue, only then the adopted son becomes the agent for *karma*. The adopted

son should perform *Sapindana* with the manes of the family of the adopted, as well as the true father. The children of the adopted should perform *Sapindikarāṇa* with the manes of these two families and their own *Traipurushas*. The grandsons of the adopted should combine their father with the adopted grandfather and his (latter's) true father.

When more than one son is available, only the eldest is the *adhikārī*. When the eldest is not near at hand or condemned, the next elder is the agent. The youngest is *not*. If the brothers are divided, the ceremonies up to *Sapindikarāṇa* should be performed by the eldest alone, with material help from his brothers. The annual *śrāddha* will have to be performed by each separately. If undivided, all the ceremonies including the annual *śrāddha* can be performed by the eldest. If the eldest is not readily available, the younger or the youngest brother can perform the funeral, up to the *Shōḍaśa śrāddha*, but not *Sapindikarāṇa*. He will await for a year for his eldest brother's arrival. If the eldest is able to arrive within a year, he would perform the *Sapindikarāṇa*. If not, the younger or youngest can perform the *Sapindikarāṇa*. If during the year, when younger brothers have been performing the *māsika*, *anumāsika*, *Sapindikarāṇa*, etc., the eldest reaches back, he should re-perform all these ceremonies. If there is the *upanīta*, (initiated with sacred thread) grandson who is available and an uninitiated son, the latter, if he is at least three years old or has been given the *Chūdākarma* (hair-shaving and tuft-rite), is the more eligible for the funerary rites. Authorities support this. According to Manu, if a boy is uninitiated (without sacred thread) he cannot recite *Veda mantras*, but, for his own parents' funeral, he can recite the requisite *Vedic* hymns. If he is physically unable to recite them, the funeral alone can be performed by him with *mantras*, and the rest by some one else, on his authority, duly delegated. In a similar way, for *Darśa Śrāddha*, *Mahālaya Śrāddha*, he can get this done by others, after doing the *sankalpa* (declaration) part himself. If the adopted son is already initiated, he becomes the agent for *Pretakṛitya*.

When there is no descendant of the true father to perform *śrāddha* for him, his son where already adopted by another should also perform these. If a person dies a *brahmachārī*, his parents should perform all *śrāddhas* like *māsikā* etc. A *brahmachārī* can carry the dead body of his parents, grand parents, *guru* etc. But where other agents are available, he cannot perform the funeral

rites of his parents even. Generally, a *brahmachāri* should not perform any rites for persons other than parents, grand-parents, and *guru*. If he is called upon to perform the ten day ceremonies for others, he would be pollute for ten days. If he has performed only the funeral, his pollution lasts for only a day.

*Śrāddhas*: On Marīchi's authority, we see that *śrāddha* is essentially the offering of specified ritual victuals and articles, made with earnestness and piety to the manes, in their sacred honour and memory, on specified days. It is based on the creed of rebirth (cf. *Brahad. Upan.*). Such a *śrāddha* is broadly of two kinds, *Pārvaṇa* and *Ēkōddhiṣṭa*. That which has for its objective the *tripurushas* (*pitṛs*) is the former. That which deals with a single soul is the latter.

*Śrāddhas*, again are said to get divided into three types, *Nitya*, *Naimittika* and *kāmya*, which in their turn get diversified into five forms, *Aharaḥśrāddha*, *Pārvaṇa*, *Vriiddhī Śrāddha*, *Ēkōddhiṣṭa*, and *Sapinḍīkaraṇa*.

Ladies and the fourth class (*śūdras*) should perform *Śrāddha* without *mantras*. The latter are recommended only *Āma Śrāddhas*. They can adopt *Kāśyapa gōtra*, when not possessing any. When there are some unforeseen impediments the *śrāddha* could be in *Āmarūpa*. But *māsika* and *Ābdhika śrāddha* should not be *Āma Śrāddha*. They must be done with regular cooked offerings. When even *Āma* articles are not readily procurable, it could be *Hema* or *Hiraṇya Śrāddha*. When even *Hema* or *Hiraṇya* is not available, the simple act of giving grass to cows, or offering *piṇḍas* or *tilōdaka* for *Pitṛs* in a *tarpaṇa* after bath is enough. Or at the hour of the *śrāddha* one may feed *agni* with *kaksha* (dry wood or dry grass), and fast for the day, or chant the *śrāddha samhitā*.

*Āma Śrāddha* should be performed by (*dwijas*) brahmins, Kshatriyas and Vaiśyas in the forenoon, and by *śūdras* in the afternoon. When many Brahmins are not available for performance, in a temple *Sālagrāma* can be established, and the *Tripurushas* of paternal and maternal line may be invoked on a brahmin, and *śrāddha* could be performed. So recommends *Dharma sindhu*. Since the date of death of the *Pitṛs* is mentioned while referring to the time of *śrāddha* in *sankalpa*, it is obvious that *śrāddha* is an annual feature.

A *Pārvaṇa śrāddha* is one which is performed with three *Pitṛs* and three *piṇḍas*. This is of three types *Ēka*, *dvi* and *tripārvaṇa*. The anniversary performance is of the first type; *Śrāddhas* performed on *Mahālaya Amāvāśya* and *Tīrthaśrāddhas* are of the *Ēkōddhiṣṭha* type.

When *Darśa*, *māsika*, or annual *śrāddha* falls on an eclipse day, the same day *śrāddha* should be performed with cooked fare or *Āma* type or *Hēma* type. It should not be put off to the next day.

The term *Pitṛ* generally signifies the parents; it specially connotes the three generations of the departed in lineal order, as well as all the departed ancestors. The *Vedas* use the term mainly in the latter sense. In *Ṛg. Veda*, the *pitṛs* themselves are classified into *uttama*, *madhyama* and *Adhama* class. It further states that *Agni* would be able to recognise *Tripurushas*, while the descendents would themselves not be able to (X-15-1; X-15-13). Further, *Ṛg Veda* (X-14-5-6) divides the *Pitṛ* into other categories as well, such as *Angīrasa*, *Vairūpa*, *Atharvaṇa*, *Bhrigu*, *Navagva*, *Daśagva* etc. *Angīrasa* groups are held to have very close link with *Yama*, and the *Vedic sūktas* (X-14.3.5) request *Yama* to come with *Angīrasa Pitṛs* in *Agni kāryas*. They further (I.62.2) describe that the dead should after funeral, be residing with *Yama* in another body. *Nirukta* (XI-18) stipulates that the land of *Yama* is the middle world. *Taittirīya Brāhmaṇa* divides the *Pitṛs* into *Deva* and *Manuṣya* types, while *Atharva* (18-3-14) refers to the progeny requesting boons from the *Pitṛs*.

After the cremation is over, during the ten days, daily *ekōttaravrittiśrāddha* should be performed, in proportion daily to the count of *udakāñjali*. This should be in *āma rūpa*. In a similar way, with due *sankalpa*, a *navaśrāddha* should be done. Thus, within eleven days, the *Shaṇṇavati śrāddha* should also be completed. After the ten-day ceremonies, the *śuddhi-punyāhavāchana* for the house should be performed. This consists in releasing a bull of black, blue, or red colour, so that the dead do not go to *Naraka*, despite commission of any sin. When bull cannot be afforded, one may feed eleven *brahmins*. Then the *ekōddhiṣṭha śrāddha* should be performed. This should be done by *brahmins* on the eleventh day. This is called *Mahā-ekōddhiṣṭha*. Then, after performing the *dānas* appropriate to the occasion, the *Sodakumbha śrāddha* should be done. This is by gifting daily a pot of water till

the anniversary. Then comes the *Ṣoḍaśamāsikā śrāddhas* consisting of the twelve *māsīyas*, *ūnamāsīyas*, *ūnashānmāsika* and *ūnābdika*. The *māsīkas* are to be observed on the beginning of each month, the first being on the eleventh day.

The *Abdika Śrāddha* should be done without fail, otherwise there would be evil consequences. In *Saura* month, if there are two *tithis*, the later *tithi* should be accepted.

*Authorities included:*

Aditya Purāṇa  
Agastya  
Angīraśa  
Aparārka  
Āpastamba  
Antyakarmadīpa  
Āśvalāyana  
Atharva  
Bhāradvāja  
Bhārata  
Bhāskara  
Bhaviṣya Purāṇa  
Bōdhāyana  
Brahmam  
Brahmavaivarta  
Brahmāṇḍa Purāṇa  
Bṛhad Viṣṇu  
Chandrikā  
Chandogaparisiṣṭa  
Chandrōdaya of Marīchi  
Devāla  
Dharmasindhu  
Gālava  
Garuda Purāṇa  
Gautama  
Gautama Piṭṛmeda sūtra  
Gītā  
Grhyaparisiṣṭa  
Gobila Grhya Sūtra  
Hārīta  
Hemādri  
Jamadagni  
Jātukarnya  
Jimūtavāhana  
Kalādarśa  
Kathōpanishad  
Kāsyapa  
Kātyayana  
Kauśika

Khādīra Grhya Sūtra  
Kathōpanishad  
Laghu Hārīta  
Linga Purāṇa  
Mahābhārta Santi Parva  
Mārkaṇḍeya Purāṇa  
Madanaratna  
Manu  
Marīchi  
Mātsya  
Nirukta  
Nirnayasindhu  
Padma Purāṇa  
Pāṇinī  
Prāchetas  
Prajāpati  
Rāmāyana  
Rg. Veda  
Rṣhyasringa  
Sangraha  
Śankara  
Padma Purāṇa  
Sātātapa  
Satapatha Brahmana  
Skanda  
Śrāddha vivēka  
Smṛtyarthaśāra  
Smṛti Chandrikā  
Smṛti Ratna  
Śrāddha Kalpa  
Śrāddharatna of Lakṣmīpati  
Śrīdhariya  
Sudhānidhi  
Suddhi Prakāśa  
Suddhitatva  
Śukla Yajurveda  
Sumandu  
Taittiriya Brahmana

Trimśatsloki	Vyāghra
Uśanas	Vriddhamanu
Vājasanēya	Vyāsa
Vāmana Purāṇa	Vyavahārāmṇāya
Varāha Purāṇa	Viṣṇu Dharma Sūtra
Vāsiṣṭa Sāra	Yāgñavalkya
Vignānēśvara	Yama
Viṣṇu	Yōgasūtra Bhāṣya
Vāyupurāṇa	Yōgīśvara

## APPENDIX

Opportunity is taken to make a convenient, if brief, compilation of the literary references in the epics and later works to the performance of funeral and other death rites. The primary merit of these data would be mainly to emphasise the consistent application of the sastraic rituals enjoined for such obsequies, right through the centuries.

*Rāmāyaṇa* has six instances of such, variously of dead Daśaratha, (Ayodhyākāṇḍa), Jaṭāyu (Āranyakāṇḍa), Kabandha (Āranyakāṇḍa), Vāli (Kishkindhākāṇḍa) and Rāvaṇa (Yuddha kāṇḍa). The first mentioned is described in some detail.

When Daśaratha passed away in the absence of all his four sons, his dead body had to be preserved in oil jars. The messengers who went to fetch Bharata apparently took only one day to reach him, but Bharata is said to have travelled for seven days from Kēkayadeśa to Ayodhyā. Almost immediately, he performs the *uttara kriyās* for his dead father. The emperor is found having worshipped and maintained the *Ahitāgni* in the *Agni-griha*, and these were kept away from pollution, and were used by the *Ritviks* and *Purohits* for the cremation. The dead body was carried in a palanquin, and gold and silver flowers were scattered in front of the bier along the route. The body was circumambulated by Bharata and relatives in the *apasavya* fashion, around the pyre and the *Ritviks* who conducted the funeral were of four types *Hotā*, *Udgātā*, *Adhvaryu* and *Brahmā*. The funeral rites were according to *Pitramedha vidhi*, with *Vedic mantras* and *Sāmagāna*. *Jalatarpana* was given on the Sarayū river. The relatives maintained pollution for ten days by lying on the ground, separated from each other, at night. On the thirteenth day after the death of the emperor, we learn from Vāsiṣṭha's words that *Asthi sañchayana* was performed. This would mean that *sancha-*



*yana* was performed on the 'fourth day' after the cremation. On the eleventh day thereafter, *Puṇyāhavācana*, *Navasrāddha*, etc., were done and on the following (12th) day, *Ṣoḍaśa śrāddha*, *māsika*, *Sapindīkaraṇa*, etc., were duly performed according to one text.

When Rāma performs *tarpaṇa* for dead Dasaratha, on hearing news from Bharata, we are informed that he followed it up by the *Sapindīkaraṇa śrāddha* and gave as *pinda* offerings, *Ingudi* (*Inga dulces*) oil cakes, stating that the food that he, Lakshmaṇa and Sitā were taking should be acceptable to Daśaratha.

While performing the funeral ceremonies for Jatāyu (vulture), Rāma is referred to as desiring to produce fire by churning wood, for the cremation. Rāma addresses dead Jatāyu thus "May you go to the same *Pitr loka* to which go the *Grihasthas* (householders) performing *yagñas* and *vāṇa*, the *Vānaprasthins* and *Tapaśmins* who perform penance amidst the five *acnis*, the *Sanyāsīs* who do not revert from the *Nivritti mārga* and the *Naiṣṭhika Brahmachāris* (celebrates) who have sacrificed all the pleasures of *samsāra*". He is said to have chanted the *mantras* of the *Pitr devatas*, such as *yamyaka sūkta*, etc., during cremation, performed *jala tarpaṇa*, offered as *pinḍa* dead venison brought for the purpose. Rāma performs a simple funeral, in a pit dug specially for this, to Kabandha, and the cremation was done before sunset on the day of his killing.

Vāli's *preta-kriyā* was performed by Aṅgada, on the sandy banks of a wild stream. Aṅgada performed the *apasavya pradakṣiṇa* around the pyre, and Rāma saw to it that all obsequies were carried through without fail. Sampāti desires to perform *jala tarpaṇa* for his dead brother Jatāyu when he learns of his death from the monkeys led by Aṅgada and Hanumān. He asks them to take him to the sea shore, as he has no wings to fly.

Rāvaṇa's funeral is performed only at the instance of Rāma, since Vibhīṣaṇa, at first, rejects any claim of dead Rāvaṇa to expect a *preta-kriyā* at his hands, by his heinous deeds. The funeral pyre was spread with Rangu deer skins. *Pitr medha samskāra* was performed. *Agni kuṇḍa*, and the three fires were prepared. Curd and ghee were sprinkled on the pyre and on the dead body. Near the dead Rāvaṇa's feet was the wagon to bring *Soma* plant, and mortar was placed between his thighs for dehusking the grains for *yagñā*. Wooden vessels like *sthāli*, etc.,

upper *Arāṇi* block, lower *arāṇi* block and pestle were all placed in the appropriate places, as enjoined by the Rishis. A clean goat was sacrificed near the pyre, and *Homa* was performed. Vibhīṣana lit the pyre, with wet clothes. *Tilōdaka* was offered for the *āvāhana* of the *preta*. Since Rāvaṇa was killed in battle, there was presumably no *aśauca* for Vibhīṣana, since we find him going to Rāma immediately after cremation.

*Mahābhārata* provides, again, six occasions of the crematory rites, variously on the death of Pāṇḍu, Bhīṣma, Vidhura, the countless warriors dead in the *Bhārata* battle, Dhṛtarāṣṭra, Gāndhāri and Kuntī (killed in forest fire), and finally of Vasudeva, Kṛṣṇa and Balarāma. Of these, again, Pāṇḍu's funeral is the most adequately documented.

Pāṇḍu's funeral was appreciated by Kaśyapa well versed in *Pretakārya*. Gold bits, ghee, til (*sesamum*), curd, rice, water pots, axe, etc., were brought by him, and with *Aśvamēdha* Agni the rites were performed. *Jala tarpaṇa* was performed by Yudhiṣṭhira and the other Pāṇḍavas, Bhīṣma, Vidhura and the gñātis. For 12 nights they all slept on the ground. The *śrāddha* for Pāṇḍu was *Pitrmedha* type, as prescribed by Indra himself.

When Bhīṣma died, again, *Pitrmedha samskāra* was performed with *homa*, *sāma gāna*, etc. The *apasavya pradakṣhiṇa* around the pyre is mentioned. *Jala tarpaṇa* by all relatives is also recorded.

For the warriors dead in the Great battle, Yudhiṣṭhira arranged through the offices of Sudharmā, Sanjaya, Vidhura, etc., proper cremation, as they had died without any relatives alive to perform rites for them. Some of the elders and holy men dead in battle were given *Pitr medha samskāra*. It was revealed then by Kuntī that Karṇa was her own son and on learning this Yudhiṣṭhira performed *jala tarpaṇa* and *udaka dāna*. When Vidhura cast off his mortal coil, Yudhiṣṭhira wanted to perform crematory *samskāras* for him. But a celestial voice announced that since Vidhura followed *yati dharma*, he is not in need of cremation.

When Dhṛitarāṣṭra, Gāndhāri and Kuntī died in the forest fire, it is recorded that *udaka kriyas* and *dānas* were performed, in the name and *gotra* of each of the dead. Yudhiṣṭhira also performed the *śrāddhas* on the 12th day after purifying himself. Arjuna is said to have performed the *preta-kriyā* for Vasudeva,

Krishṇa and Balarāma, and all Vrishṇi scions performed *udaka tarpaṇa*.

*Mediaeval usage — 11th-12th centuries A.D.*

We have recorded references to the performance of *Brahma-medha samskāras* followed by other typical *Śrī Vaiṣṇava* rituals like *Śrīchūrṇa-paripālana* and *Tiru-adhyayana* (*śrāddha*) for Aḷavandar, Maranēri Nambi, Periya Nambi and Kūrattālvār—stalwarts all, of the pre-to post-Rāmānuja period in Tamilnad, in Vaiṣṇavite hagiology. It is mentioned, in the case of the last, that the authority followed for the rituals was *Hārīta smṛti*, and that the *kriyā* lasted 12 days, followed by the *śrāddha*.



## SECTION II: REPORTS OF SEMINARS

The Institute of Traditional Cultures held a Seminar on Modernism and Traditional Values of the Hindus on 1st November 1965 in the University Buildings. The following is a report of the proceedings of the Seminar.

### PRESENT

#### *Director:*

Prof. K. A. Nilakanta Sastri, M.A.

#### *Leader:*

Dr. S. Gopalan, M.A., M.Litt., Ph.D.

#### *Participants:*

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Prof. M. M. Bhat, Professor of Kannada, University of Madras, Madras-5.

Dr. Chedomil Veljacic, Professor of Philosophy, Zagreb University, Yugoslavia.

Dr. V. A. Devasenapati, M.A., Ph.D., Professor of Philosophy, University of Madras, Madras-5.

K. N. Ezuthachan, Lecturer in Malayalam, University of Madras, Madras-5.

M. S. Gopalakrishnan, M.A., M.Litt., Head of the Department of Anthropology, University of Madras, Madras-5.

- S. Govindaswami, B.A., B.L., J. P. 13, Beasant Road Madras-14.
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- Dr. C. T. Krishnamachari, M.A., Ph.D., Head of the Department of Philosophy, Madras Christian College, Tambaram.
- Dr. K. Kunjunni Rajah, M.A., Ph.D., Reader in Sanskrit, University of Madras, Madras-5.
- Mrs. Lalitha Ramamurthy, M.A., Research Scholar, Department of Philosophy, University of Madras, Madras-5
- Dr. T. M. P. Mahadevan, Professor of Philosophy, University of Madras, Madras-5.
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*Director:* I am thankful to Dr. S. Gopalan for having kindly agreed to lead a seminar on this interesting though extensive subject of Modernism and Traditional values of Hinduism. In accepting the invitation to the Seminar, one of the invitees wrote to

me that he was rather a disillusioned man as in a seminar on Karma and another with a similar title to ours today, he found that the general tendency was to hug traditional values, find all virtues in them and deprecate all attempts at accepting modern values; he said that in these cases Tradition dictated to Modernism and hoped that our seminar would not follow the same pattern. This only shows the hold of traditional values on our minds and the great difficulty of adopting new ways of thought. In any case seminars like this are meant for the free ventilation and discussion of all points of view and I hope the participants today will speak freely and without feeling any inhibition. I now request Dr. Gopalan to open the seminar. The gist of his argument has been already circulated to you in a summary form.

*Dr. S. Gopalan:* I am grateful to Prof. Nilakanta Sastri for having given me an opportunity to lead this seminar.

### MODERNISM AND THE TRADITIONAL VALUES OF THE HINDUS

The very title of the paper might, in a way, indicate that there is a gulf dividing the contemporary trends in regard to the practical application of certain traditional concepts and the ideals enunciated by the ancients as can be gathered from the concepts propounded long ago. At the same time, it might point to the implied recognition that, even in the midst of confusion of issues and crises of values in the modern times, there is discernible the fact that the modern views are not discontinuous with the ancient. But for the fact that in some sense or other, in one way or another, the 'modern age' is a product of the ancient traditions, the whole discussion would be irrelevant and futile.

In approaching the problem of correlating the ancient and the modern concepts, it is necessary to be cautious about two extreme attitudes that are likely to be taken. The first is a dogmatic belief that whatever is ancient is invaluable and the consequent unrealistic approach to the problems of the contemporary society. The second is an over enthusiastic appeal to break away completely with the past dictated by the mistaken notion that the ideas which are nearer to us are to be accepted, rejecting, in the process, the "more distant" ones. The main defect with the first extreme view is that it does not take note of the changing circumstances which do influence the method of approach to certain per-



petual problems and which, giving rise to new problems necessarily deserve consideration. The second extreme view suffers from the flaw that it overlooks the fact of continuity of institutions down the ages. Since the various social institutions are embodiments of ideas that arise in the individuals through the differing conditions and stage of development of society, the fact of continuity of ideas and the institutions embodying them cannot be easily overlooked.

Correlation of concepts itself is inevitable since the development of human thought is due to an analysis of the earlier concepts and to an attempt at formulating new ones out of the old. The growth of human knowledge is made possible by the mind analysing the knowledge already acquired, comparing new ideas with the old and accepting those new ideas which can be absorbed into the already existing ones to form an integrated and meaningful whole called a system of knowledge. Ideas in regard to institutions are no exception; in the course of the evolution of the social institutions we see the same tendency of patternizing the various ideas and ideals.

The term modernism may be defined as the general tendency of the individuals' and societies' thinking during the recent past and in the present. Modernism is the nomenclature we give to comprehensively cover the outlook of the modern man on life, shaped as it has been by the enormous changes in the fields of science and technology. Man being the product of the conditions and circumstances under which he is born and bred it is not surprising that the attitude of the modern man to life and the problems it offers is not the same as that of the ancient man. It must be said at the outset that there have been advantages and disadvantages due to the changes that have come about as a result of man's probe into the secrets of nature. With but a passing reference to the advantages that man has derived due to this knowledge of the various sciences, it is proposed in this paper to dwell upon, reflect about and comment on the crisis of values that has come about in the world today.

The world today is worried as to where it is going to be led to if the present crisis were to be left unchecked. The instinct for life which man has is probably responsible for the gloom that has set in the minds of people everywhere regarding the possibility of the survival of mankind itself. The concern of the common

man as of the world's statesmen and leaders today is for the security of mankind against the hazards of the scientific and technological inventions.

It has now become the characteristic of every great world-leader to think aloud about the ways and means of averting another world-war, to bring to an end the cold-war atmosphere and to make better constructive use of the fruits of science and technology. Especially after the experience of the second world war, it has been the serious concern of the various nations to see that there is no clash between the various nations, throwing up potentialities for precipitating yet another world-war with its deadly consequences.

With all this, it seems as if the leaders of nations and their spokesmen have not been completely objective in their approach to and appreciation of world-problems. The various nations pay lip-service to grand ideals. For example, every nation has been stressing the importance of world-peace, but unfortunately for the peoples all over the world, the nations have been applying double-standards. When there is a breach of peace between two nations, the other nations give out statements emphasizing the necessity of resolving the conflicts in a peaceful way, but when it comes to their own case, the nations forget the very same ideals they preach to the other nations. What is even worse, even when particular nations are not directly involved in certain conflicts, they fail to observe the objective approach. Problems are not considered in their own light. Problems are approached having special interests in view.

Of these, the first one at least is, to some extent, understandable, since, by the very nature of the case it requires a good deal of moralizing. Impartially considering one's case is not as easily achieved as imagined. But, the second one is ununderstandable since it involves not so much of self-sacrifice as the first. The difficulty here is due to the fact that the world is now divided into power-blocks. The nations belonging to a particular power-block always have a tendency to close their eyes to all the mistakes committed by their allies with the result that when it comes to judging issues that have arisen between two nations belonging to different power-blocks, nations have a tendency to give a strong support to their allies with the sole object of throwing reproof on the nation in

the opposite block, simply because 'it is on the opposite side'. The tension that is created by this unhealthy attitude of the nations has made the man-in-the-street reflect about the motivating factors behind the leaders' precepts and practice.

The vested interests which nations have seem to be directly responsible for the clouding of their visions. The narrow interests of these nations—viz., promoting their progress and expansion—prevent them from criticising their allies even when certain grand principles are at stake. For instance, committing aggression on a neighbouring nation is now considered undesirable, wherever it might happen. There is complete agreement on the necessity of preventing nations from committing aggression. The different power-blocks too are agreed on this; but events in the recent past have proved that this agreement has again been due to the anxiety of the power blocks to prevent the opposite side from gaining 'more strength'. The result of this is that aggression as an undesirable political practice of nations is not condemned but aggression committed by a nation belonging to the opposite side only is condemned violently and seriously.

Any reflective thinker is bound to be struck by the principle of expediency followed by the modern nations to gain their own interests in the world. The ineffectiveness of the biased-approach to problems facing world-peace in the matter of allaying the fears of the peoples everywhere, the constant tension in the minds of leaders and nations of the world in regard to their prospects in a world-war should it break out, and the frustrating experience of millions of people who have all pinned their faith in their leaders point out clearly that, however attractive the path of expediency might be even for nations, it is not to be pursued in the lasting interests of humanity as a whole.

The modern tendency of expediency followed by the various nations is accountable by the corruption that has set in the morals of the common man. As it is said, in the last analysis people get only the government they deserve. Due to the low standard of integrity and honesty, the common man thinks and acts always in terms of promoting his own interests. He is intensely selfish and ego-centric; this shortsightedness no less than his haste in overtaking the others in the race of aggrandisement has been responsible for his miserable plight. This basic corruption of man

is traceable to the materialist trends, inaugurated by the development of science and technology.

Science has no doubt filled the world with all comforts and luxuries. The successful manipulation of nature, by man, has filled the human mind with high hopes that he can carve out a grand future for himself. The application of science to technology has given man the potentiality to transform the earth into a paradise.

The enormous strides that science has made in the fields of medicine, engineering and technology have had immediate, perceptible and substantial effect in changing the outlook of man. Impressed by the utility value of science and technology, man's thinking, since the advent of science and technology has been drifting towards materialism. This has led to a superficial analysis of man and his wants. Happiness for humanity, man seems to believe consists in remedying man's difficulties with the help of science. In the name of rational analysis, human happiness has been examined in purely material terms. Man is described as a bundle of desires and happiness is equated with finding fulfilment of these desires; man is reduced to a few instincts and the instinctive cravings are given all the importance, reducing him, in the process, to a determined mechanism. The determinist view of man overlooks the uniqueness of the human species.

The philosophers, no doubt accept that there is some truth in the materialist view. But, they do not accept the thesis that human misery, suffering or unhappiness can be got over by merely improving the material well-being of man. What is even more horrifying to the philosopher is the materialist's attack of the spiritual and eternal elements in man. Due to persistent attacks on religion and spiritual values on the one hand and due to phenomenal effects of pursuing science, the man of the scientific era believes firmly that a new social order will usher in automatically when there is material abundance and improved social conditions in the form of better housing, better luxuries and better forms of government.

The tense atmosphere of the contemporary world (described above) disproves the materialist theory. For, in spite of scientific and technological revolutions of the contemporary world, in spite of the contemporary world possessing all the material require-

ments of a "happy life", we find something wanting. That is peace. We are reminded of Plato's immortal words, insisting on the necessity of having a philosophy of life to guide us: "...the life according to knowledge is not that which makes men act rightly and be happy, not even if knowledge includes all the sciences, but one science only, that of good and evil. For, ...if you take away this, medicine will not equally give health, and shoemaking equally produce shoes and the art of the weaver clothes, ....the art of the pilot will not equally save our lives at sea, and the art of the general in war.....Yet, ....none of these things will be well or beneficially done, if the science of the good be wanting".<sup>1</sup> It is obvious, only the absence of the discriminating knowledge of the good and evil is responsible for all the evils of the modern age.

To say all this is not to discredit the scientist or the technologist for the predicament of man. Science as such is amoral. Science only gives us an insight into the technique of producing the various things including the socially harmful materials. The production of the atom bomb is the business of the atomic scientist; the constructive or destructive use to which the energy released from the atom is not within his sphere of activity. The sphere of values, in short, is outside the scope of the scientists. Preservation of values is as necessary as the production of the various scientific goods; spiritual orientation of man is basically necessary for enjoying the fruits of science itself. So, the view that science has created the fourth value (Louis Mumford)—"the Useful"—in addition to the traditional triad, the True, the Good and the Beautiful is acceptable only because the "fourth" is added on to the already existing three. The unfortunate thing today is that the fourth seems to be assuming undue prominence and is trying to replace the other three. Hence it seems essential to go back to the traditional values, for they give us the fundamentals of a good life.

The idea of considering certain traditional values may be criticised even at the outset, as the attitude of going back to the bullock-cart age to find solutions for the problems of the atomic age. Here it should be remembered that however bad the present society might be, a better future for it cannot be attained by

1. Charmides, 174.

doing away with the past. In the history of human society and more specifically in the history of human thought which makes it what it is and determines what it will be, nothing is accomplished overnight. This is responsible for the relevance of the consideration of the past to even analyse the maladies of the present age.

A second reason for considering the traditional values is that in them we have the fundamentals of a good life. If the contention that due to the tremendous changes in the fields of science and technology, corruption of morals has resulted, it follows that it is necessary to go back to the past to get at the basic requirements of a good life. It is not meant here that certain concepts and values the ancients believed in could be followed completely to solve the present-day problems. It is realized that with certain changes that have come about, modifications and sometimes re-interpretation of certain old concepts become necessary.

The approach to the past must be one of humble submission of the mind's receptivity to all worthwhile ideas,—worthwhile not in the sense of a total acceptance of them all but in the sense of picking up suggestions that they might offer for tackling the present-day problems. The advantage of this approach is that the ideas of the past, with certain modifications can be applied to the present. This enables an useful and fruitful continuity of ideas and the traditions in human society.

The third and perhaps the most significant reason for suggesting an analysis of some of the traditional concepts is that they seem to be possessed of a lot of psychological insight. The reason for this might be that due to 'natural' conditions, the thinkers of the past could think more deeply of certain problems of the individual and society.

Going back to the fundamentals by way of considering certain traditional beliefs necessarily takes us into the deep psychological insight that the ancient thinkers had into human nature. Turning our attention to the basic human psychology has become imperative especially because the superficial analysis of man has proved to be worthless.<sup>2</sup> Analysis of the individual to account for the

2. See *infra*,

social incohesion, instability and disharmony characterizing the contemporary world is also logical since, ultimately, it is the sum-total of human reactions and susceptibilities that gives us a proper diagnosis of the malady affecting mankind today. Since it is an undeniable fact that society is the individual writ large, an analysis of the individual as against society in the abstract is not an unacademic or unrealistic approach for considering human problems, studying the mass-society with all its materialistic orientation of human life.

When we begin analysing the nature of man, we turn our attention to certain analyses of human nature that have already been made by some philosophers. Philosophers have speculated on human nature, and they have differed in their views. Two diametrically opposite views are that man by nature is good, social and altruistic and that he is utterly selfish, egoistic and anti-social. The pessimistic view of human nature, if accepted will hold no optimism for the future and will wreck all our grand ideals of human solidarity, human unity and human brotherhood. If we are to contribute to the view that man is not a social animal, if we are to take it that men's relations are always governed by the rule of expediency in the game of life, social incoherence and instability will also have to be accepted as a fact, a fact over which man has no control whatever. This is social fatalism and might strike a blow at the philosophy of history, making people believe that they are not to make history, that they cannot make history, that they cannot determine what the future is going to be. Hence the theory deserves some analysis.

One of the classical exponents of the theory that man is utterly selfish and egoistic was Thomas Hobbes. In his *Magnum opus: Leviathan* he points out that all men are equally endowed with faculties of body and mind and that this is responsible for equality of ability, resulting in equality of hope. He writes: "From this equality of ability ariseth equality of hope in the attainment of an end. And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end (which is principally their own conservation, and sometimes their delectations only)"

endeavour to destroy or subdue one another'. He specifically states that it is not in the nature of man to mingle with others in society and that man is always motivated (in his dealings with others) by considerations of making his own power over the others felt.<sup>4</sup> Hobbes argues that since man is selfish and since life for him is made uncertain because of the equality of ability, he agrees with all the others to form a society to enact rules and regulations to govern the conduct of men and to have a sovereign power to punish men who go by default. The social contract theory of the origin of society propounded by him is not considered here, but the basic analysis of human nature, to account for the origin of society needs some comment.

If, as portrayed by Hobbes man is really selfish and egoistic, it is highly improbable that he would have readily agreed to part with all his 'natural rights', to surrender them once for all to the sovereign body. But, if people do in fact acknowledge no motive except that of self-interest, — and Hobbes is at once the most extreme and the most consistent of all those who hold this view, — then it is impossible to account for that degree of cooperation and trust which are required for the formation of the contract. But, the coming together of all men to form a society by entering into social contract entails a willingness to co-operate on the part of those who come, and a willingness to co-operate implies a social sentiment in the form of a recognition of the need for rules and a social disposition which is prepared to observe them. But, if Hobbes' premises were true, this could not have happened. Unless it is accepted that man is by nature not selfish (or at least as selfish as Hobbes portrays him to be), we cannot account for the spirit of accommodation and co-operation that is seen in the members constituting humanity.<sup>5</sup> Moreover, it seems to be highly improbable that man who is supposed to be inherently egoistic and intensely selfish 'before the formation of society', becomes suddenly transformed, 'after the formation of society' into an altruistic, co-operative type of a human being. It seems hardly possible that man's inherent nature undergoes such a sudden transformation as to change his attitude towards others and to decide that he has to sacrifice some

4. *Ibid.* I XIII.

5. See C. E. M. Joad: 'Guide to the Philosophy of Morals and Politics', p. 479.



of his own immediate interests in order to gain a long-term advantage, — stable life in a coherent society. Such considerations go to show that man is basically good and social.

This view was maintained by Aristotle according to whom man is basically a social and political animal. The argument is that even the most elementary community, the family contains at least three persons: a man, his wife and his servant. It thus involves not only a certain specialization of function, but some exercise in the art of social relationships which we must therefore consider to be natural to man. The child, when it is born is already a member of a society — even if the most elementary the family. From then on, its personality is moulded by the little family environment. The simple fact of its inability, its dependence on its parents for all its basic requirements and necessities in life which continues for a considerable period cannot but leave a strong impression in its mind about the fact of dependence on the others in society. The attitude of give-and-take also develops side by side.

But, it should not be imagined that man is so social or gregarious that there is not a single moment of solitariness in his life, and, consequently that he is utterly good. Man's basic goodness is evidenced by his entering into fruitful social relationships, but, at the same time his bad elements also do come to play their part in the social relationships into which he enters. In effect it seems proper to believe that man is a curious mixture of goodness and badness, sociality and solitariness.

The peculiarity of human nature is that man is neither completely gregarious nor completely solitary. He is a pendulum between the two. Some of his impulses and desires are social, some solitary. The social aspect of his nature appears in the fact that solitary confinement is a tortuous form of punishment; the other aspect is seen in man's love of privacy and unwillingness to speak to strangers. Graham Wallace points out that men who live in a crowded area like London develop a defence mechanism of social behaviour designed to protect them from unwelcome excess of human contacts. People sitting next to each other in a bus or a suburban train usually do not speak to each other, but if something alarming occurs such as an air raid or even an unusually thick fog, the strangers at once begin to feel each other

to be friends and converse without reserve and restraint.<sup>6</sup> This behaviour illustrates the oscillation of man between the private and the social aspects of his nature.

The analysis of human nature we have attempted above, viz., that it is interwoven with the individualistic and the social elements, the subjective and the objective, the inward-looking and the out-going tendencies, the good and the bad elements offers us an insight into the war-mongering and peace-loving tendencies in human nature.

Even though man is unique among the products of evolution, he is not completely free from the basic animal instincts and propensities. The impulsive and the passionate elements in man are no less markedly present than in the animal, but they do not retain their rudimentary characters and are very much transformed by man's innate capacity for reasoning, pressure of experience and social tradition. These factors modify the instincts of man thoroughly. Human behaviour is 'seldom, if ever, determined by instincts fixed and specific as they may be supposed to have existed, prior to experience and independently of social tradition.'<sup>7</sup> It becomes evident from this that healthy transformation of the impulses and passions of man accounts for the existence of human societies in the different parts of the globe. The war mongering attitude is accountable by referring to the instinctive and the impulsive nature of man and the peace-loving tendency by referring to the transformation of these by means of social institutions.

Some psychologists say that 'pugnacity', the urge to fight is an instinct which man possesses in common with the animal and hence that the fighting tendency can never be eradicated from the human mind. But, the opinion of most of the psychologists seems to be that fighting is not an innate, instinctive urge in man.<sup>8</sup> The latter view is acceptable with the modification that pugnacity can

6. *Human Nature in Politics*, pp. 48-49.

7. Morris Ginsberg: 'The Psychology of Society', p. 13.

8. 'Is fighting an innate instinctive urge in man?' To an enquiry of this kind made of the 528 members of the American Psychological Association, 346 replied: 'NO' only 10 said: 'YES', 22 gave some ambiguous answers and rest did not respond. (See B. L. Atreya: 'Moral and Spiritual Foundations of Peace', p. 19).

be considered an instinct but the presence of the other more basic and fundamental instincts like gregariousness relegate it to a secondary level, since an analysis of fighting always reveals that it is not indulged in for its own sake, for merely satisfying an innate desire to fight but for something else.<sup>9</sup> Pugnacity, as one of the instincts or inborn drives expresses itself in the form of desires at the conscious level of the human mind. It is common experience that whenever the instinctive drives press for satisfaction and whenever they are not satisfied, they give rise to certain hostile or aggressive behaviour patterns. The frustrated individual exhibits aggressive behaviour. The effective prevention of such an aggressive behaviour on the part of the individual is by rooting out the cause of repression or frustration. Hence, even at the individual level, pugnacity, like other instincts in man needs to be overcome. Since a violent suppression of the instinct results in repression and the consequent dangers, a healthy integration of the various desires and their objects or a healthy control of the instinct is absolutely necessary.

At the social level, it is evident, it is due to a conflict among groups that wars are caused. Social psychologists say that wars are due to the fact that groups of men are reduced to the level of a mass which lacks the characteristic of an association. The individuals belonging to 'the mass society' — a society which 'just indulges' in war — do not exhibit the self-conscious, independent thinking and reasoning qualities. They moreover lose their critical judgement and allow themselves to be led by the line of thinking of the so-called leaders. This explains why, nations which would normally abhor certain forms of actions and violence, when they are charged with the war-like utterances of their political leaders, indulge in the very same acts they would normally detest and reject. Added to these is the unfortunate fact that the policy of least resistance and the tendency of the masses to shift the responsibility of thinking, willing and acting on the others who will willingly take it up. This tendency of the average man leads on the one hand to the leaders' taking up the attitude of dominance in order to gain their own personal ends, and on the other to the calm and acquiescent attitude of the people to the positions to which their leaders happen to reduce

9. See *supra*.

them. There being no resistance to the leaders' attempt at gaining some ends for themselves, even at the cost of the happiness of the common man, the possibility of the outbreak of hostilities between such nations or countries and their neighbours becomes much more.

In the light of the unfortunate tendency of expediency prevalent in modern times (described above) and in the light of our analysis of the psychology of war and peace, the traditional values of the Hindus containing a dynamic social philosophy and suggesting their applicability becomes significantly important and interestingly illuminative.

In the traditional analysis of the Hindus there has been a deep and psychologically well-founded scheme of values for the individual and for society. Since the Hindu philosophers firmly believed that in the ultimate analysis a given society is what it is because of the individuals constituting it, their prescription of values for the individuals and for society for the most part overlapped. Certain concepts, even though they are equally applicable to the individuals as well as to society need different emphasis and this is what we refer to as expanding an individual concept to encompass society and applying a social concept to the individual. This indubitable truth of social theory, the Hindu philosophers appreciated fully and will become evident in the sequel.

The most interesting and dynamic of the traditional values of the Hindus is dharma. The term dharma is used in several senses by the Hindu philosophers and has infinite shades of meaning attached to it. The relevance of the concept of dharma to the modern predicament is gathered from its significance for the individual and for society as envisaged in the Hindu tradition.

The concept of dharma refers to the general moral sense which has an important and significant place in human life. For, man's uniqueness consists in his powers of self-reflection and the consequent capacity for self-correction; the former enables him to distinguish between the Right and the Wrong and the latter is a result of the conscious conflict between the Good and the Evil, between the Ideal and the Actual which characterizes morality itself. To resolve the conflict that arises in the mind, man has to choose the one or the other. Thus dharma is essentially a human value operating in the universe of human ideals, its universe of discourse being the free-will of man.

The concept, it is evident is not merely an academic abstraction but is closely related to practical life and is capable of concrete application. Dharma represents a conscious practicalization of certain ideals of human life. The most significant aspect of the concept for our consideration here is that it is conceived as the general good sense of one who wishes and works for the welfare of others.

The perfectionist element in the concept of dharma is that human life culminates in perfection only when the individual transcends his egoistic tendencies, termed *ahamkāra* by the Hindu philosophers. This is at once to accept that man is not free from imperfection, that he is only potentially good and not actually so. If man were to be good already, if goodness had been an actually accomplished fact in human life, there would be no necessity for moral codes and even reflection about morality. On the other hand, if human nature were to be irreparably bad, even the distinction between the good and the bad life would not have arisen, let alone a detailed formulation of the requirements of a beautiful life. The Hindu concept of dharma, by insisting on the necessity of getting over selfcentredness as a view and way of life reveals the Hindu philosopher's realistic analysis of human nature that it is only basically good, that there is a tendency in man to think more and more of his own self in utter disregard of the others. The concept clearly reveals the Hindu philosophers' appraisal of the dangerous situation for the individual and society if the selfish element in human nature were to be left unchecked. However confident the Hindu philosophers were about man's ability to get over this imperfection in life, they were intent on bringing home to the mind of man the fact that it requires a good deal of effort on his part to rid himself of the imperfection.

The close relationship between averting the ego-centric potentiality and the satisfaction of the other desires in man termed *kāma* by the Hindu philosophers impressed upon them the necessity to develop an integrated personality in order to stem down selfishness. A proper integration of the various aspects of the human personality by means of a healthy satisfaction of the legitimate desires felt by man is integration at the individual level, according to the Hindu philosophers. But, since the individual is always a member of society, it is in and through society that he can achieve an integrated personality. Also, since life in society

is necessarily characterized by sacrifices on the part of the individual, the individual, by participating in group-life is enabled to gradually overcome his selfishness. The concepts of artha and kâma having meaning for the individual only in a social context as also dharma clearly point to the imperative necessity of man's social life. Social life, with a proper understanding of the obligation of the individuals' existence in the midst of the others and a correct assessment of his own limited rights and unlimited duties to others itself constitutes dharma, according to the Hindu philosophers.

The traditional Hindu view is that man's life itself is a success or a failure according as he has lived well or ill a full social life. Here it should not be misunderstood that the Hindu philosophers were insisting that the individual should live the superficial social life. The superficial social life, characteristic of the modern age consists of certain formal exchange of courtesies and mechanical observation of specific etiquettes in the "art of getting on with fellowmen". The danger inherent in this type of attitude towards our fellowmen in our daily social intercourse is only too evident from our own experience, and needs no elaboration here. The unmeaning, formal, "social living" is equalled only by the hypocrisy of the individuals observing it scrupulously and meticulously. We see in it a wide divergence between the thought-pattern of the individuals (who observe it) and the external manifestation of them. Nurturing bad feelings within but making the others believe in the 'good and fine feelings' of the individuals is the outcome of the insistence on the formalized behaviour-patterns. The social aspect of the concept of dharma is therefore not to be equated with the correct observance of the social do's and don't's. It has a deeper significance. The dharmic type of behaviour does not exclude what we today call socialized behaviour. It includes this and much more. The dharmic behaviour of man does not stop with the formal, verbal expression of pity or concern, nor with the mechanical superimposition on oneself of kindly behaviour towards those who need the helping hand of the individual. The dharmic is social behaviour but moralized social behaviour.

The traditional Hindu view that truth and dharma are only the theoretical and practical aspects of one and the same value suggests the clear distinction between mere socialization and true moralization. In fact, truth and dharma are alternately referred as interchangeable terms. Truth in action is described as dharma.

The Brahādāraṇyaka Upaniṣad<sup>10</sup> identifies dharma with truth: 'Verily, that which is justice is truth. Therefore they say of a man who speaks the truth, he speaks justice or of a man who speaks justice that he speaks the truth. Verily, both are the same'. Sri Śankara, in his illuminating commentary clarifies and interprets the relationship between the three significant terms Rta, Satya and Dharma. An analysis of these terms throws clear light on the relation between the three concepts. Rta denotes the mental perception of truth, Satya denotes the expression in words of truth as perceived in the mind, and Dharma is the observance of truth in the conduct of life. Dharma is the way of life embodying the truth perceived. In short, Rta is truth in thought, Satya is truth in words and Dharma is truth in deed. Adherence to truth is necessary for the practice of dharma. The necessity of coordinating thought, speech and action (mano, vāk, kāya) is traditionally well known to the Hindus.<sup>11</sup>

The concept of dharma as embodying the moralizing principle in human life can thus be said to imply the proper socialization of man. Rather, for the Hindu moralization itself is socialization. This is illustrated by the Hindu view of hospitality as one of the forms of sacrifice (manuṣyayajña). Hospitality to a guest is universally accepted as a social virtue. The moralized social attitude (towards this virtue), insisted upon by the Hindu as the only right attitude requires that the guest is considered as God himself (deva). This is why hospitality as a duty one human being owes to another is referred to as Manuṣya-yajña in the traditional Hindu thought. Service to the poor and the down-trodden is not to be condescendingly looked down upon with the pride of self-giving but is to be looked upon to as an opportunity to serve God in the human form. Divinization and moralization of the concept of service raises it to the level of worship and makes it a duty which helps the individual who does it to grow in his spiritual stature. Socialization is the product of the purely humanistic and humanitarian outlook. Moralism is the outcome of the spiritual and ethical outlook. Though there is close affinity between them one is not the other.

Thus understood, the traditional concept of dharma insisting on the moralized socialization gives us an insight into the signi-

10. I.4.14. Cf. *Mahābhārata*: 12. 56.24.

11. See *Mahābhārata*: 12. 254. 9.

ficance of another signal concept of the Hindu tradition, viz. the concept of mokṣa. This we shall examine before examining the other implications of the concept of dharma.

An analysis of the traditional value of mokṣa is here taken up since it is in this concept that we find the basis of the moralized socialization referred to above. In the traditional analysis, the concept of mokṣa is considered the *puruṣārtha* 'par excellence', since it is towards this that the other concepts like dharma, artha and kāma are oriented. Such an introduction of the concept of mokṣa at this stage in this paper might at once be objected on the count that mokṣa is a concept given by the Hindus for those individuals who are tired of life, who, because of this want to hide themselves in caves and forests or escape themselves on to hill tops where they can calmly meditate and attain their selfish end of perfecting their own selves.

Dr. Johnson is said to have expressed his love for the city of London in these words: 'If a man were tired of London it means he is tired of life itself'. In a similar strain the Hindu philosopher might say: 'It is not that when one is tired of life that he seeks mokṣa. It is rather that when a man is tired of mokṣa, he is tired of life itself'. The small digression here is just to illustrate the Hindu view-point on this matter of perfection (which is what mokṣa signifies) precisely. Unfortunately the concept of mokṣa is more often misunderstood than assessed in its true perspective. The concept signifies the Hindu way of describing the ideal of human perfection. The Hindu view precisely is that the perfected man, the man who has attained mokṣa, is one for whom his interests are not more but less important than that of the others. He does not derive the lucretian pleasure out of the suffering of humanity.

The non-attached outlook that results from mokṣa is essential for any form of serving mankind. 'A man who does good because it will be advertised, because he will profit by it, because he will get social credit, or because he will go to heaven is not superior to him who does all this detachedly for good's sake and without hope of gain for himself.'<sup>12</sup> The individual who does his duties in a purely disinterested spirit is likely to be more efficient, since, in general, expectation of fruits by man, modifies the quality of his actions. The performance of social service, for example is worth-

12. John Woodroffe: *Is India Civilized?*, p. 208.



while only if the individual does it for the sake of service and not for the sake of name or fame. The person who is intent on name and fame cannot be sincere in doing service to the others. Hence a detached outlook is essential. The higher virtues of serving one's fellowmen and humanity at large cannot be developed in the absence of the disinterested spirit. The Hindu view is that only when an individual is perfected he can go about the task of perfecting society. Also, once the individual is perfected, by the transformed nature of his personality he cannot sit quiet, calmly watching the unmitigated suffering of the rest of mankind.

It might still be pointed out that mokṣa refers to the individual and to talk of mokṣa as the beacon light guiding the ship of the individual life is to make individuals more and more inward looking rather than outward. The answer to this is that, though, on the whole, the concept of mokṣa refers to the individualistic side of human nature, the result of inwardization is transforming man into developing the truly universal outlook.

Our analysis of human nature in the earlier part of the paper has shown that no human being is either completely individualistic or solely social. It is now well-known that Dr. G. J. Jung's classification of human beings into the Introverts and Extroverts is too mechanical and broad since between extreme introversion and extreme extroversion, there are many individuals who represent the curious mixture of these tendencies. The individual and social elements are so inextricably woven in the texture of human nature that the individual cannot escape from looking inward, keeping himself aloof from society and analysing himself, his own thoughts and feelings. At the same time, again he cannot be so continuously or always because of the other elements in his nature which do make him outward looking or socially inclined. The social and the individual sides of human nature thus being inseparable, the more individualistic goals like mokṣa are not without their social implications or definite influence on society.

The significant fact about mokṣa as the concept of perfection in human life is that the other values of artha and kama are to be oriented, by the controlling rod of dharma to this concept. Mokṣa being the ultimate goal in life, perfection being the ideal-realization which is yet to be accomplished, it requires an elaborate preparation. That is why a significant place is given to dharma and kama in human life by the Hindu philosophers.

In this small paper it is not proposed to go into the details of the discipline prescribed for perfection. Suffice it to state here that the deep psychological insight of the Hindu philosophers made them give *kāma* (desire) and *artha* (wealth-pursuit) an important place in human life. *Kāma* they recognised as one of the fundamental aspirations of man, because it is desire that propels man into activity—whether it is the desire to build an empire or amass wealth or the longing of the spirit to have god-realization. *Artha* was given a significant place in human life because in the absence of the material wherewithal of life, even the development of the spiritualistic outlook on life is impossible. The Hindu philosophers, by their recognition of *artha* as one of the values have shown a proper realization of the fact that poverty does not make for virtue, because it only increases man's anxiety to secure wealth for his own upkeep and more often in ordinary human beings destroys the mind and corrupts the morals. They have also realized the fact that absence of security in life creates a tension in man's mind, a tension which makes him ponder over his own inability to exist independently of the others and to pursue his values. This tension creates in him melancholy and, as long as he has a troubled, anxious, distracted mind his entire energy is concentrated on relieving him of this state of mind so as to enable him to embark upon more fruitful activities. Under these circumstances, expecting him to pursue higher values in his own individual life or exhorting him to develop the ethical virtue of selflessness is pointless. With all this careful thought that the Hindu philosophers have given to the material aspect of life, they have consistently been insisting on the moralizing principle that ought to govern *artha*.

The Hindu philosophers' approach to the concept of *artha* was perhaps motivated by the fact that when institutionalized *artha* gives rise to the social institution of property with all its good and evil effects. When the individual adopts the dharmic path in regard to this vital social institution, viz. property—the social evils resulting out of an improper use of the institution are averted.

The incorrect approach to this institution sees society being divided into the 'haves' and the 'have nots' and the disastrous consequences to the world have been reflected only too well in the events that have taken place. By the political strength that economic prosperity endows to sections of society, there is invariably generated mutual bitterness. The bitter relations between them entails both the 'victor' and the 'victim' equipping themselves more

fully with material strength. The various nations divided by political ideologies are thus drifted into materialism, and science and technology are made use of for destructive purposes due to the unforgiving hatred generated between the different ideologies.

The various theories like Capitalism and Communism have originated mainly due to an improper understanding of and undue importance that has been attached to material possessions. Unfortunately one of the illusions under which man suffers today is that he considers the material possessions as ends-in-themselves or at least as the only means of attaining peace. The incorrect assumption is that if complete material satisfaction is achieved, even the desire for the values other than material can easily be dissolved. Happiness thus is given a purely material interpretation. Happiness is a state of mind and that is the reason why men and women who are fortunate to have all the conveniences that a material civilization has given them feel frustrated and have a definite feeling that they are missing something in their lives.

From the above it becomes extremely clear that we should go slow in moving by purely material considerations. The Hindu theory is very clear from the treatise on artha that Kautilya starts with the traditional four-fold classification of the basic goals or aspirations of the individual as dharma, artha, kama and mokṣa. But he confines himself to considering the ways and means of realizing the proximate goals of human existence, and hence he devotes himself to analysing the concept of maximization of wealth and territory.<sup>13</sup> He explicitly states that all enterprises and actions require economic means for their realization.<sup>14</sup> But he never says that artha determines the forms and conditions of social and political existence. He says: 'As dharma is the basis of wealth and kama is the end of wealth, success in achieving that kind of wealth which promotes virtue, wealth and enjoyment is termed "success in all" (sarvārthasiddhi)'.

The Hindu philosophers anticipated all the evil effects of considering wealth as an end-in-itself and not as a means. The communist attack on the "possessing class" is justifiable in so far as it is an attack on the institution of property without human obligations. The Marxist argue that the owners of property are not

13. See. *Artha-Sāstra*: IX, 1.

14. *Ibid*.

amenable to reasoning and only a revolution (violent one) which will crush them altogether will save the situation. The communist Manifesto (1848) demands a proper distribution of wealth.

But, it should be noted that proper distribution does not necessarily imply equal distribution in the literal sense of the term. That the individuals differ in their wants is at least true in Marx's famous statement: 'From each according to his ability, to each according to his need', the Hindu social philosopher would therefore recognise the demand for equitable (rather than equal) distribution of wealth to ensure social justice.

Once the principle of equitable distribution is accepted, the necessity of re-organization of society will also be conceded. But the democratic approach to this problem is that in the name of equitably distributing the wealth of a society or a nation, freedom of the individuals even in the economic sphere ought not to be curtailed completely. Yet, the assumption of an automatic harmony of interests in the economic sphere, the belief that, if each individual intelligently pursued his own interests, the maximum benefit would automatically accrue to society is not tenable. An individual pursuing his own interest does not in that process, perform his duty to society.

This social fact should not blur our vision in regard to a proper and balanced approach to according liberty to the individuals. We have to steer clear of the two extremes, viz. crushing individual freedom, reducing the individual to robot and granting unlimited freedom. Hence the organization of a society is not to be mechanically effected. Society is more like a flower garden where the flowers differing in colours and emanating fragrance of various types together add to the beauty of the garden than like a hedge of trees of the same species. Since any organization necessarily limits the freedom of the individual, the democratic theory accepts that there should be a voluntary surrender of certain rights. In such a theory the individuality of the person and his distinctness are not ignored. The individuality is truly realized by each voluntarily confining himself to certain limits, by his willing surrender to the common law and by his active participation in the reciprocal nature of group life. With the recognition of a common law, the institution of punishment for checking the wrong-doers is inevitable. For the sake of promoting the common good, for pro-

viding the conditions favourable to the development of personality, the institution of punishment is given importance.

Our analysis of the economic aspect of society has revealed the fact that the economic aspect determines the political and the institution of punishment offers the conditions under which alone man can develop his personality to its fullest extent. The institutions of the state and punishment are seen to result from the recognition of preserving the individual freedom to enable him to develop himself fully. The modern theories of state like democracy which seem to be exclusively political are in reality social—catering to the social aspirations of man, helping him to preserve his individuality and actualizing his potentialities for infinite development.

The Hindu tradition also recognizes the state as the main agency to create the conditions conducive to the dharmic life in society. The state as the embodiment of force or as the wielder of power of punishment has its justification only if it contributes to the full development of human personality. The state is not above or beyond ethics. Nor is it an end-in-itself. The power of punishment (*daṇḍa*) is not the wielding of naked power according to the whims of the Kṣatriyas. Kauṭilya makes a clear reference to the need for the exercising of power restrained by dharma. He says: 'In any matter where there is a conflict between dharma-śāstra and practices or between dharma-śāstra and any secular transaction, (the king) should decide that matter by relying on dharma'....<sup>15</sup> The dharma-śāstra writers also hold that dharma is the supreme power in the state and is above the king who is only an instrument to realize the goal of dharma. The Kṣatriyas are the guardians and servants of the law. The fulfilment of their duties and responsibilities by rulers is of paramount importance to the stability and orderly development of society, and to the happiness of individuals in the state and therefore one finds that *rājadharma* is said to be at the root of all dharmas.

The word *rājadharma*, that is dharma relating to polity is suggestive of the basic view of the state as conceived in traditional Hinduism. In the *Mahābhārata*<sup>16</sup> it is said that there are thirty-

15. See *Artha-Śāstra*: III, 1.

16. See T. M. P. Mahadevan: 'Indian Traditional Values: Their Universal Appeal' in *The Bulletin of the Sri R. K. Math*, Calcutta, May, 1962.

six virtues which a king should practice, and another set of thirty-six related to these. The sovereign's first duty is to secure the welfare of his subjects. In the happiness of the subjects lies the happiness of the king, in their welfare his welfare; the good of the king does not consist in what is pleasing to himself; what is pleasing to his subjects constitutes his good.<sup>17</sup>

From this traditional idea of the state has been evolved the policy of peaceful co-existence followed by India in her relations with the other countries of the world. Testifying this Mr. Nehru has stated: '....We wish to co-operate with all in the quest for peace and security and human brotherhood....Peaceful co-existence is not a new idea for us in India. It has been our way of life, and is as old as our thought and culture'.<sup>18</sup>

Peaceful co-existence is the last of the five principles known as *Pancasila*, formulated by Nehru in 1954. The five principles are: (1) Mutual respect for each other's territorial integrity and sovereignty; (2) Non-aggression; (3) Non-interference in each other's internal affairs; (4) Equality and mutual benefit; and (5) Peaceful co-existence.

These principles are born out of the principle of dharma in its application to international relations. Principle (1) is derived from the idea that dharma is the law of development. Everything in the universe has its own law of development. Human beings are of variegated nature and their full development is made possible by their developing in their own ways. This principle is at the basis of *varṇa-dharma*, the dynamic law governing the coherent development of the various classes in society. The principle, when applied to the various nations especially in regard to their geographical boundaries issues in this.

The second principle of non-aggression is not purely negative in character as it might sound at first. It is probably the extension of the principle of non-violence. Non-violence is not the attitude of the weakling. It is born out of the conviction that violence or use for force is not to be resorted to. In international relations, the principle means that a nation should not

17. *Artha-Sāstra*: I. 19.

18. Speech in Calcutta on 30 Nov. 1955.

launch expansionist policies. It is obvious, the second logically follows the first.

(3) Non-interference in each other's affairs: While principle (1) is the application of dharma as the law of development in regard to geographical boundaries, principle (3) represents the recognition of the fact that every nation representing a distinct culture needs to be left uninterfered to develop its own ways. This is also the acceptance of the general principle that freedom from outside interference is an essential preliminary for every state to concentrate on its own progressive measures.

(4) Equality and mutual benefit: The principle concedes that with the proper, uninterrupted, healthy development of the various nations, everyone of them is bound to be benefited by mutual exchange of ideas in the various fields. Equality here means that every nation deserves consideration. Thus interpreted principle (4) does not only lead to the various nations deriving benefit from each other but to the benefits accruing to them by the objective approach.

(5) Peaceful co-existence: This represents both the method of achieving the first four principles and the resulting international situation. The first four principles can become a reality, if every nation accepts the principle of following its policies in a peaceful way, believing in existing as friendly neighbours, working for world peace. Also, when the first four principles are practised, we will have a world in which there is not merely mutual toleration but acceptance of the principles paving the way for the realization of the ideal of human brotherhood.

In conclusion we might say that the policy of *pancasila* is one of the ways of accomplishing international understanding. Some may be of the opinion that the policy proved ineffective, but it is a matter of opinion, just as it is a matter of opinion in regard to the effectiveness of the United Nations Organization itself.

*Dr. K. K. Pillai:* As the President has said the subject is very wide; it can be viewed from different angles. Traditions themselves are of different kinds and their influence multifarious. These are religious, ethical, social, political and other traditions. The speaker, Dr. Gopal, has tried to trace the value of traditions

on Indian life and policy through the ages. He has traced the influence of traditions down to the present day and has even attempted to show how the current perils from Pakistan and China are in a way traceable to the abandonment of our past traditions.

I wish to touch upon one or two aspects of the subject. There are certain noble traditions, which if carefully adhered to, will confer much good. But not only on account of 'Modernism', but on account of an inherent weakness of mankind to think of selfish, communal, religious or other narrow ends, many such traditions have been ignored. We preach to others but we ourselves go against them. There is a divergence between theory and practice. Take for instance, the attitude of various political powers towards peace. On the one side, supported by their respective religious teachings, all powers have spoken of the need for peace and amity. Islam, the word itself means peace. But in its fervent desire to spread its faith, it has had to employ brutal force time and again. Christianity, too, swears by peace and amity! 'Love thy neighbour' is a golden maxim. But what has history shown us? Even the Hinduism which is essentially a religion stressing peace and the fleeting nature of human power, has resorted to war. True, the *Gīta* emphasised that if war has to be fought for the preservation of righteousness, it must be done and that relentlessly. But have all wars been fought only for the preservation of Dharma? The lame excuses advanced by the parties concerned are not the criteria. Impartial observers will certainly realise that many battles have been fought actuated by the vulgar greed for power. Perhaps the one outstanding instance in the history of the world of a person who decided to abandon war was Aśoka. He realised that the 'conquest of soul' is by far more important than conquests of territories. Not only did he preach the ideal; but he practised it too. This he did when he was himself at the height of world power. It is out of sincere conviction that he preached the gospel of peace. Nor did he stop with that negative attitude; he strove ceaselessly to preach the Gospel—the Dharma—to all people. However, it cannot be ignored that Aśoka's brilliant role is an exception rather than the rule. Many Buddhists, Hindus and people of other religions set aside their religious convictions and traditions when their own interests were involved. They have been attempted to be justified by the so called 'expediency' or the im-



pulse of 'self preservation'. But we are not entering into the justifications of one or the other of the parties. The fact is that theory and practice have diverged from each other very widely.

Only one other aspect of this consideration of traditions, particularly in relation to Hinduism, I wish to touch upon. The Hindus, like others, have developed numerous traditions, many of them of a socio-religious character. Modernism has affected them in several ways; but a dispassionate consideration of them will reveal that some old traditions have been modified and even abandoned without serious consequences. For example, the age-old tuft has been disappearing very fast. Certain patterns of dress, ornaments like ear-ring, etc., have undergone changes; but while the orthodox may bemoan these changes, really, in my opinion, there is not much to deplore. But where traditions are associated with religious beliefs or tenets, the changes effected by modernism are sometimes revolutionary and dangerous. Take the question of caste marks or certain observances which have a bearing on religious beliefs. Here also it may be argued that no serious consequence would follow if they are abandoned. No, if the neglect arises out of indifference or out of nervousness as to the possible adverse reactions of others, the changes should not be viewed with equanimity. If on the other hand it is the result of one's deep study of the meaning of these practices it is another matter. But more often than not, it is the former that is found; in other words a growing indifference, an absorption in worldly things and more than that timidity and lack of courage are responsible for the deplorable change. Even in respect of religion itself, apart from religious traditions and observances, if a rational approach even leading to atheism is the product of modernism, that by itself is not to be condemned, provided it is the outcome of serious study and contemplation.

Religion apart, Hindu society has, for ages, developed certain admirable traditions of personal cleanliness, family attachment, filial duties and so on. They are also occasionally under revision. They are affected by the stress of modernism. But it is my plea that such a tendency must be checked. There are certain wholesome habits which have been built through long ages and which deserve to be preserved and fostered. Take for instance, fasts, partial or complete connected with such religious observances as Śivarātri, Skanda Shashti, or even Full Moon and

New Moon days. They deserve to be continued; the body and mind derive benefit by such observances.

On the whole, then, sweeping generalisations that traditional values have declined as a consequence of modernism and that such tendencies should be vigorously arrested are not acceptable in my opinion. There are certain old irrational traditions which almost border on the range of superstitions; they can be abandoned. There are others which occupy a middle position — in other words those which are not fundamentally important, but which merely satisfy the sentimentalism of the old — these may or may not be kept up. Nothing serious will follow by the continuance or change of the pattern. In fact, if convenience necessitated by the change of modern life, occupations and customs demand it, these traditional habits may be abandoned.

But more fundamental and important observances, religious and social, which have values of their own, must be sedulously observed. Some of them inspire a deep religious conviction and solace. Take for instance Sandhyāvandanam. The real value of these observances is not understood by many who ought to know better. Take again the case of Prāṇāyāma. How many of even the orthodox perform it properly? Practised in limits and under proper guidance, it is a wonderful exercise, at once for the body and for the mind. If these are abandoned due to “modernism” or due to modern conditions which do not afford the time for their observance, it is most unfortunate. They must be systematically and religiously observed.

*Mr. Perumal Mudaliar:* Culture should be a two way traffic between people living in different parts of the world. Our ancients were conscious of internationalism. I may quote the famous verse from *Kural* “Vaiyatuḷ Vālvāngu Vāḷbavan Vānuraiyum dai-vatul vaikkapadum”. Even 2000 years ago they thought in terms of world welfare; for instance “Yādum ūrē yāvarum keḷir” (*Pura-nāmūru*). There was commercial intercourse of Greece and Rome with India, particularly Tamilnad. The commercial intercourse, led to cultural intercourse. Tiruvalluvar must have been aware of the works of Socrates, Plato and Aristotle and those people must have also known about us. Actually people from Greece came and settled in places like Kāveripūmpaṭṭiṇam. Regarding traditional values of Hinduism, I wish to say that there are certain traditional values which ought to be preserved. For instance,

tolerance. Tolerance is a dynamic concept. Tolerance has been known in India and that is why Hinduism has grown from strength to strength because it could absorb and understand all cultures, and all religions. Other cultures have crept into the texture of Hindu way of life. That is what has happened in India, — a fusion of various cultures. Tolerance is not mere submission. It is not also that you are not interested in other man's problem. It is a very important value, particularly in the present day world.

Then you have the traditional concepts of moderation or restraint. You must no doubt earn wealth. But the question is how much wealth do you want? If you are to run after material pursuits without end, you will not be happy. So there should be restraint. Another value is detachment. So there must be moderation, restraint and some sort of detachment, even if you are to pursue your own happiness. All these great values are enshrined in the Hindu texts like the Tirukural. Christianity and Islam also speak about these values. Every religion speaks of them but do the followers of these religions practise them? I am a teacher; I may regretfully say none of the boys know anything of these values. These values have gone and are not practised. Religion is taboo in schools. We do not teach these values in schools, because education is secular and we are asked not to tread on delicate grounds. We have to create an atmosphere where boys and girls could imbibe these values. Is there an institute to train people in developing these attitudes? If there is one I will be very happy. The only way to improve mankind and establish peace in the world is to create people who adhere to these values.

*Agnihotram Tatachariar*: Historians have admitted that our country has inherited a culture for thousands of years and this culture continues to exist till date. It is an irrefutable fact that Indian culture has got certain distinguishing characteristics and this will be clear if one cares to compare it with other cultures. Whatever may be the position of India and its races in the pre-historic times, India owns a culture which, so to say, is a synthesis of all thoughts. And this culture has taken shape in such a way that without losing its basic principles, it can assimilate and adjust itself to any other culture.

It may be asked, and perhaps legitimately too, whether there is any necessity at all to retain tradition, especially in the context of modern thinking. It should be remembered in this connection that tradition has its own significance. When a tradition passes

the test of time and stands in tact, some living spirit should be attributed to that tradition. The present day world is the result of past history and the revolving course of time. It will be incorrect to say that man does not need tradition just because he is gradually conquering the secrets of nature. It is, however, true that some of the unimportant elements of culture have been washed away by circumstances and environments. But, this does not provide sufficient reason to denounce traditions *in toto*. It may not be an exaggeration to say that tradition has prepared man to live under modern conditions and several principles of life enunciated in olden times also find a place in the present day living.

There are certain eternal principles in Indian culture which form its foundations. The modern man has inherited many things from pre-historic man. It is for the present day man to draw help and inspiration from these good principles of Indian tradition. Now let us see the important basic principles of Hindu culture.

According to our tradition, we give equal importance to life here and hereafter. Secular life is transformed into a spiritual one without infringing, in any way, its materialistic aspect. '*Ubhayōhō lōkayōhō abhijithya*'. Likewise we Indians have two ways of life, one is positive (practical) and the other, is negative (*vai-rāgya*). Further, unity in diversity is the basic structure of Hindu culture. A feeling of oneness is found among the different races and different kinds of linguistic groups. Such a peaceful co-existence is indispensable in the modern times. We find that people living in different corners of the earth, belonging to different races and speaking various languages gather at one place for some purpose without sacrificing at the same time their religion or language. The need for co-existence is thus well realised. Peaceful co-existence is the spirit of our age. This aspect has been enunciated in our Vedas long long ago. The quintessence of Vedas is peaceful co-existence. This essential principle is extended to all aspects of life racial, linguistic and cultural. The peculiarity of Hinduism is that it tolerates other religions and allows their existence along with it. When there is this feeling of oneness, ideological conflicts become ineffective. In fact, a passage from Atharva Veda while glorifying Mother earth says that multi-races and multi-languages of earth enhance the greatness of mother earth.

Yet another important point concerns 'discipline'. Man is not an animal. He would not move or do things as he pleases. His actions are controlled by the laws of nature and land. Albeit differing details of discipline, the *sine quo non* of dharma is unquestionable. A vedic passage describes man as the embodiment of discipline. (*Manushyā vai dharmāha*). A major problem in the present time is the conspicuous absence of proper controlling agency in the individual. Here, tradition in the form of dharma helps substantially in bridging the gap.

As an aftermath of early renaissance emanated communism. When people faced communism they were in a dilemma and they got a little perturbed. Ideas of socialism are new for a tradition which does not know the underlying principles of communism. For Indian culture, however, socialist ideas are not new. It has given us the theory of gift 'dāna' and this is meant to nullify the economic equality that exists between the haves and the have-nots.

Four fundamental rights are mentioned by our scriptures, for every citizen, whatever be his status and social standing. Everyone must be free from hunger, thirst, disease and provided with shelter. Staunch opponents of Hinduism have concentrated their attack on the caste system, religious dogmas and rituals. But, the person who knows fully the history of Hinduism through its scriptures can say with an air of confidence that these are no hurdles in the path of progress. Rituals differ from man to man and from time to time. Caste system in its original rigidity is fast disappearing and dogmatic approach to religion is replaced by rational thinking. The latter is not against the spirit of religion. It is amply clear from the above that the fundamental principles of Indian culture are quite dynamic and the preservation of Indian traditional culture is an absolute necessity.

Mr. K. Santanam: It is certainly useful to have a comparative study of modern and ancient traditional values. But I feel there are certain spheres in which no real comparison can be made. Modern life has several aspects which are so totally different from the life of ancient India, that effective comparison cannot be made in those spheres. I regret that Dr. Gopalan should have concentrated on values that obtain in international politics in modern sense. Mere lack of communication made the relations between nations, rather casual and *ad hoc*. Therefore, I think it is rather far-fetched to say that modern international politics is

based on expediency and that it can be improved by introducing our ancient values into it. After all, Chanakya and Machievalli did not set any high standards for politics in olden days. It is also well-known that it was a tradition in ancient India that every King, if he was worth the name, should try to expand his kingdom and establish an imperial dynasty. Therefore, it is neither possible nor useful to compare modern and ancient values in the field of international politics. There are many evils in modern politics for which we have to find remedies. When Dr. Gopalan said that modern politics is regulated by expediency, I think probably he meant opportunism. Expediency in the correct sense means pragmatism and it is an essential feature of practical politics. It only means that in translating our ideals and objectives into positive policies, practical limitations have to be borne in mind. I agree that a great deal of modern politics is actuated by selfish and short-sighted opportunism.

I think that the proper fields of comparison of ancient and modern values are those which were common to both. We can have such comparison in the fields of religion, ethics, social life and cultural activities.

Ancient Hindu values in religion are enshrined in the Vedanta as interpreted in the *Bhagavad Gita*. For the masses, temple worship, pilgrimages and the great pilgrim centres became the practical modes of religious life. Though the values contained in them may have to be reformulated and to some extent refined in the light of modern science and thought, I am convinced that they represent a higher human level than the present tendencies towards agnosticism, atheism and materialism.

Similarly in the field of moral values, the Hindu tradition emphasises truth above all else. The stories of Rāma and Harishcandra who gave up all other worldly advantages to follow truth continue to inspire our masses. Another moral value on which great emphasis was laid in ancient India, was chastity, both for men and women. It is true that men were allowed to marry more than one wife and there was an unfortunate double standard. Still the emphasis on chastity in relation to sex and generally, on Indriyanigraha or control of one's senses, has not lost its force even today. In fact they are even more necessary at present, as the temptations and opportunities for indulgence have greatly increased.

Lastly, Hinduism extolled the virtue of charity and compassion and though they may have to be re-defined in terms of modern economics, they constitute valuable traditions.

Regarding the status of the individual, I am afraid that, in ancient India, except Sanyāsins and strong minded persons, the individual was subordinated to society. In modern life, the freedom and initiative of the individual is perhaps over-emphasised but we have to get rid of the bondage to tradition and ceremonialism. At the same time, individualism should not be allowed to disrupt harmony and integrity of social life.

There are many cultural traditions which have come down to us from ancient times in relation to literature, music, painting and architecture which are perhaps unique in the whole world and which deserve to be carefully cherished.

I would generally say that in assessing the worth of ancient traditional values for modern life, two general principles have to be applied. All values inconsistent with modern economy and democratic government will have to be given up. Modern science and invention have made it possible for every country and people to visualise an economy of plenty. It is wrong now to extol the virtue of poverty. Similarly, democratic government is inconsistent with rigid hierarchical social structure, like the caste system. Therefore, we have to reconsider all our traditional values and see how far they could be reconciled with modern economy and democratic Government. Wherever reconciliation is not possible, we should have no hesitation in superseding the traditional values. Another criterion for assessing traditional values is the need to purge our social life of superstition and ceremonialism.

Now what is the purpose of these comparisons? It is to prevent the old values from becoming heavy drags on the present and future, while at the same time, they help us not to be overwhelmed by the novelty of many of the false values of the modern age. The preservation of continuity of human evolution is of paramount importance and this can be done only by preserving whatever is valuable in the past traditions, while frankly accepting whatever is good in the new developments of the present. The educational system should be so organised, as to achieve this two-fold purpose

T. M. P. Mahadevan: I am glad that a member of my Department presented the leading paper at this seminar. I am rather surprised that certain not very relevant points should have been raised during the discussion. It was stated, for instance, that in India we were accustomed to submission to aggression rather than co-existence. I ask, which country during the period when it was politically weak did not submit to aggression? So long as the principle of the fish (*mātsya-nyāya*) prevailed in politics, there would be the aggressor and the aggrieved. This is not a peculiar phenomenon to India. It is common to human history. That does not mean that India did not try to put into practice the principle of co-existence. May be that we failed. May be that we did not act up to the principle. Certainly if this and the associated principles were not there operating in Indian society, and Indian polity, India would have gone the way of many ancient cultures and civilizations of which we read only in history books to-day. It was pointed out that India in the past was caring for its own interests, and that internationalism is a new phenomenon. But what is happening today in this world? Each nation, if it can at all, wants to dominate over its neighbours and if possible dominate over distant peoples as well. This leads me to the main point namely that so far as man is concerned you cannot draw a line where the old ends and the new begins. The expressions like 'traditional' and 'modern' seem to me to be clichés without any real import. What significance do they have especially with reference to the values of which Dr. Gopalan spoke? What is there, I ask, that is traditional or ancient about them? *Dharma*, *artha*, *kāma* and *moksha* are really universal values. In what sense can we call them traditional or ancient? The good, the pleasing, the useful and the spiritual—they are not meant for a period or for a territory. They are meant to serve as the ideals for humanity as a whole. These values are neither traditional nor are they particularly Hindu. It is true that ancient Hindu scriptures have expounded the nature of these values and the need to pursue them. But that does not make them either parochial or ancient. If these are values that man should aim at, not in any way which is discordant, but in a manner which harmonises them, then the modern man also must follow these values. I say, these values must be followed in a concordant manner, that these values must be followed harmoniously without any one of them coming into conflict with the others.



Dr. Gopalan made a reference to Mumford's statement that science has created a fourth value, "the useful" in addition to the traditional triad, the True, the Good, and the Beautiful. But it is to be noted that the distinction between the "useful" and the "non-useful" is a modern western concept. The traditional western thinker was speaking of the triad of values, Truth, Beauty, and Goodness. But in practice, the western man has been giving greater importance to the useful. Therefore this discord appeared which led to the characteristic evils of modernism. But in our scheme of values the useful finds its proper place. *Artha*, in fact, stands for the useful, and therefore while in the historical perspective of modern western thought, it may be true to call the "useful" the fourth value, from the standpoint of the Indian scheme of values, *artha* which is the second value has its legitimate place. *Moksha* is not one of the four values. It underlies the other three, or, it is the goal of all these three values, *dharma*, *artha* and *kāma*. *Artha* and *kāma*, if pursued in accordance with the principle of *dharma*, will eventually lead to *moksha* which is the *summum bonum*.

One point which Dr. Gopalan made in the course of his paper that has not been touched upon in the discussion is that *moksha* is not a selfish value. To say that *moksha* means selfish pursuit of one's own perfection is not to understand what *moksha* is. The characterisation of *moksha* as selfish realization of perfection is wrong because *moksha* does not stand for any selfish aggrandisement of even the spiritual values. In fact *moksha* is freedom from selfishness, and is not gained by preserving the individual ego. *Moksha* is attained only when the ego is completely lost or sublimated. I am convinced that Dr. Gopalan's thesis in regard to the need for the application of the scheme of these values to modern problems is worthy of consideration. No one can deny that we need to bring to bear on contemporary problems, the scheme of values with which we are so familiar.

I am rather sorry to note that *Panchasila* has been denounced, more than once from this platform. But I may ask the audience, to reflect on what such a denunciation would mean or imply. What is wrong with the five principles of international conduct recommended to every nation in the world? That some nations, while accepting *Panchasila* verbally did not intend to implement them, is no argument to say that the principles themselves are bad, and are not worthy of application. I am firmly convinced that what has

recently happened on the frontiers of India goes to reinforce the nation's firm belief that the alternative to *Panchasila* is destruction of mankind.

Mr. Bhat: I would like to say that modernism evolved out of tradition. After all, humanity is a continuous process. There is nothing like modernism disconnected from traditional values. In our daily prayers we say *Sarvejanāha Sukhinō bhavantu*. The *Panchasila* doctrine is nothing but an echo of this text. Regarding expediency there are innumerable stories in the *Panchatantra* and the *Mahābhārata*. We find examples of expediency in various other works also. Dr. Mahadevan spoke about Mumford on the concept of The Good, The true and The beautiful and said they are a kind of *Purushartha*. So we can see that we have evolved all these things from traditional values only. I think we can compare some of these traditional values with the findings of other great religions, for instance "Hallowed be thy name" (Lord's prayer) and "Palāndu Pallāndu" (Vaishṇavite Prayer)—they are identical in their import. These are great values which have come down not only from Hinduism but also from other great religions and we find great philosophers have also thought alike

K. S. Ramaswami Sastri: Modernism takes its stand on expediency whereas Hindu Culture takes its stand on Dharma. Modernism asks about every proposal: Will it work? Is it practicable? Hindu Culture asks about every proposal. Is it Dharmic (righteous)? Will it help the salvation and self-realisation of the human soul? The modern tendency of expediency has induced the common man to assume a materialistic attitude in regard to life and happiness. This attitude is intensified and accentuated by modern science and technology. It has led to an enormous and unbridled craving for the satisfaction of the instinctive pleasures of the senses which is characteristic of animals.

"*Āhāranidrā Bhaya maithunam cha sāmānyam etat paṣubhir narānām*". "*Dharmohi teṣāmadhiko viśēśah Dharmēṇa hīnah paṣubhiḥ samānah*" (In Dharma lies man's uniqueness and superiority. Without it he is like the animals). Formerly man glorified the true and the good and the beautiful. But the modern man is inclined to exalt the useful above the true and the good and the beautiful. The aims of life according to Hindu culture are Dharma and Artha and Kāma and Mokṣa (the Good, the Useful and the Pleasurable and Beautiful and the Eternal and True). Of

these Artha and Kāma belong to a lower plane than Dharma, and Mokṣha stands above them all on a supreme plane.

Śrī Kṛṣṇa says in the *Bhagavad Gīta*: *Dharmāviruddho Bhūtēsu Kāmosmi Bharataṛṣabha* (In all beings I am Kāma which is not opposed to Dharma). This is not going to the bullock cart stage from the aeroplane age but it is going from the aeroplane age to the age of the Vimāna (the celestial car flying through space to heaven). Dharma, Artha and Kāma should be oriented towards Mokṣha and harmonised with it. A man cannot live on the earth for ever and ever tasting the pleasure of the sense. He who is born must die and he who dies must be reborn says the *Gīta*: *Jātasya hi dhruvo mṛtyuh dhruvam janma mṛtasyaḥ*.

If the ideals of the individuals constituting a society are fundamentally social and spiritual, the society will be stable and noble and happy. But if the individuals clamour for a life of satisfaction of the desires of the senses the society will be unstable and ignoble and unhappy. We must achieve an integrated human personality which will pursue Artha and Kāma which are not in conflict with Dharma and Mokṣha but will be in consonance with Dharma and Mokṣha. Only then we can have not only the socialisation of the individual but also the spiritualisation of the individual and the Society. The supreme ideals of human life are Peace Śānti and Perfection and Daivi Sampath i.e. Life Divine as described in Chapter XVI of the *Bhagavad Gīta*. Individual Peace and World-Perfection and God-Realisation are a Trinity in Unity and a Unity in Trinity. The age in which such a unity exists is the true Kritayuga (the era of perfection). The basis of world-perfection and God-realisation is individual peace and self-composure. That is why in all Hindu ceremonies (individual and social and national and international and spiritual) we utter the well-known words of prayer *Om Śānti, Śāntih, Śānti* (Peace, Peace, Peace).

Dr. K. C. Varadachari: The word modernism connotes up-to-date-ness in terms of activities and habits and patterns of behaviour. Science has made great strides and all are expected to speak the language of science emulate the scientists in all sorts of ways, in dress and interest. Technical development and inventions have made man take life more pleasantly. Hedonism has come to its own, and pleasure is the goal. As the ancient Mimamsakas described dharma or acts as those which grant pleasure here or/and

hereafter, this is a scientific return to that view which holds that all activities must be geared up to the realisation of pleasure. This only shows that nothing is really capable of being modern fully but yet we can speak of modernism as the cult of being secular or trying to be up-to-date.

Traditional culture or values of tradition are basically of human patterns of behaviour distinguished from race to race, religion to religion, caste to caste, sect to sect in order to realise the universal (eternal or *sanātana*) ends of life. Psychologically man is fourfold in nature, he is a physical being requiring physical things, food, shelter, water, etc . . . these are the things (*artha*) he needs in order to survive as a human being; he is a vital being, having desires such as sex, pleasure, power, (*kāma*); he is a mental being who wants law and order, knowledge of causes and effects in order to be able to predict the future. His desire or need is for *dharma* or order, ethical, vital and physical, and logical. He is also a spiritual being seeking freedom from all limitations of the physical, vital and mental which bind him to the social and private life, and also freedom from death and rebirth. All religions seem to compromise with these fourfold ideals. This is a universal set of values. However it is to be noted that traditional ways of operating in particular societies vary in respect of attaining these ends. The Hindu way by and large is through the institutions of *Varṇa* and *āśrama*, and the *yogas*. Even here *varṇa* has many facets in different parts of the country. Heredity plays a great part or rather at the present moment the only part, despite serious 'modern' attacks which wish to restore the original principles of *guṇa* (quality, *sattva*, *rajas* or *tamas*) and *karma* (action) for classifying men into the four orders. The tradition is here being challenged by modern rationalism or renaissance. Traditionally *āśramas* also are known as *brahmaçarya* (pupil), *grhastha*, *Vānaprastha* and *Sanyāsa*. This is obliterated by the modern type of education and industrial community and lack of spiritual direction in them.

Traditional ways of worship of God and rituals are also questioned but the spirit of enquiry is modern and is trying to unravel the significance of all of them. Joint family organisation is also under strain even as community unity is being severed. Modernism strives after a secular diversity whereas traditional Hindu way has been and continues to be for preserving at least a semblance of unity.

Mr. S. Govindaswami: I shall feel grateful if the leader of the Seminar would consider the following aspects.

I take it that the period he would deem "modern" could commence from the beginning of this century or even later. If so, certainly, the period of the *Mahābhārata* could be included in the period of the "traditional ways of Hinduism". (*Mahābhārata* cannot be brushed aside as just a great literary work. Because, it contains the *Bhagavad Gīta* which is the essence of the Upanishads, and is said to be the quintessence of Hinduism). Lord Krishna, the real Hero of the *Mahābhārata*, directed almost every battle and fight of consequence and importance. And, in almost every one of them it is the end (righteousness) that justifies the means adopted.

The maxim in law "*Equitas Sequitur Legem*" means that law follows equity, or justice. Every enactment of law begins "Whereas it is *expedient*".

Therefore, taking the example of the *Mahābhārata* and the Preamble of even current enactments of law, it cannot be said that the word "expediency" indicates any fall from the traditional Hindu standards. Where the cause is righteous and must be fulfilled, certainly, as exemplified by the *Mahābhārata*, the means need not be perfect.

In this century, man has grown so intelligent as to venture to justify even wrong things ("wrong" in the *opinion* of the great, in the past). Hitler argued, and with tremendous success unto a limit, that even Jew-baiting was justified as a means to undo the injustice perpetrated by the Treaty of Versailles. Earlier, the British were justifying colonisation, for the reason that they alone knew what was good for man. Now, China openly declares that communism is so righteous for the larger numbers of mankind that a global bloody revolution to achieve global communism is not only justified but is urgently called for.

In conclusion, it can be said that, because side by side with the increase in man's intelligence his faith in God has been getting less and less, he has ventured to attempt what inscrutable God did for His ultimate righteous end. In the *Mahābhārata* itself, the actual dastardly way of the killing of Droṇācharya (when he was in yoga Nishta, concentrating on spiritual unison with the Supreme, unarmed and eyes closed), by holding up his tuft and cutting his head provoked his son Aswathāma into unleashing all his worst destructive weapons his father had provided him with, and in effecting almost devastating destruction, overnight, when everyone was

asleep. Lord Krishna did not stop this; He said he could not. His justification could be that, for the way Drōṇāchārya was killed, the victors preeminently deserved that. Lord Krishna secured and saved only the Pāṇdavas (the 5 brothers and their families). This definitely indicates that there is insuperable difficulty for the human being to discriminate between means and means, even where the end is justifiable as righteous.

Willie nillie, the world now seems to be heading towards total annihilation of intelligent but unscrupulous, atheist man, as the Lord's way of a total cleanup which is fast becoming not only imperative but imminent.

**Mr. M. S. Gopalakrishnan:** Universal brotherhood is a fine ideal. It appears to me that this remains still as an unrealised dream in the minds of men. Achievement and fulfilment of this ideal demands not mere sacrifices of some individuals, but of nations. Man does not appear to be a completely righteous being, though he talks of *dharma* quite often. The world requires a charismatic leader, I think, for its regeneration into something noble and significant. This means that a new manifestation of the best in man is yet to come.

Values have to change and traditions should also change in a changing world, technologically. The fundamental needs of man so long as he remains human cannot change. If modernism has affected the traditions of the Hindus, it is more due to historic circumstances than to inner impulses. A supernaturally oriented culture as that of the Hindus has to adapt itself to the environmental changes. It is the moment that matters more than anything of the past or of the future. After all every moment is only a cumulative effect of its past. The tragedy is that man speaks much of higher things but unfortunately his actions all the time are against his own sublime nature and the will of the Divine.

**Dr. V. A. Devasanapati:** Modernism is, according to the *Concise Oxford Dictionary*, 'modern view or method, especially tendency in matters of religious belief to subordinate tradition to harmony with modern thought'. The paper prepared by Dr. S. Gopalan is concerned with the challenge posed by modern times to humanity. He discusses the question whether the traditional values of the Hindus will enable them and, incidentally the world at large, to face this challenge successfully. The traditional values of the Hindus, *dharma*, *artha*, *kāma* and *mokṣa* are conceived in such a manner that one who elects to realise them will "have life

and have it abundantly" not only for himself but also for the rest of society. The principle underlying the four values is basically the same, viz., so to live that whatever one does, whether one strives to live righteously or earn wealth or seek happiness or get liberation, one grows in spiritual stature by gradually overcoming egoism and all sense of "I" and "mine". To the extent pursuit of the traditional values brings about such growth in spiritual stature, there is success in meeting the challenge of Modernism. Indeed, we may venture to say that where there is liberation or mokṣa from self centredness, there one has successfully overcome not only the challenge of time but also the challenge of place. One becomes a citizen of the world. For such a person every place is like his own home-town, and every person like his own kith and kin.

Mr. A. N. Krishna Aiyangar: The subject of the present symposium *Modernism and the Traditional Values of the Hindus* presented to us by Dr. Gopalan is of great interest to us, particularly at the present juncture when Indian society is feeling the impact of innumerable pressures from all sides both from within the country and from without. I, for my part, expected, and it seemed to me that the title indicated it, that the principal speaker would be considering the basic principles of Hindu thought and culture and the pressures they are subjected to at present, have been subjected to in the last one and a half centuries, their present position with an indication as to their probable future in the scheme of the philosophy of life of our country. In my humble opinion the basic consideration of Hindu thought and culture have centred round the undermentioned concepts that have been dealt with at length in all basic texts dealing with the subject. They are:

1. Varṇa, and Āśrama scheme of Hindu Society.
2. Theory of Karma and its corollary law of transmigration.
3. Theory of the Four Puruṣārthas.
4. Doctrine of the three natal debts.

All these four concepts which constitute the basic Dharma of the Hindu are now subjected to intensive pressures in our society which is now oriented with Western conception of thought and modes of life.

Advances made by scientific discoveries and their application to problems of modern life have produced funny situations. Speed

in travel has now reduced the size of the world. Ideas are communicated in the fraction of a second over long distances of thousands of miles. The outer space is under scientific investigation with the possibility of interplanetary travel in the near future. Domestic life is now crowded with electrical gadgets which has reduced the drudgery of household work. Food habits are changing rapidly even in houses where tradition holds sway, by the impact of individuals who have returned with foreign degrees and have lived for considerable periods of time in outside countries.

The two great world wars of 1914-18 and 1939-45 which shook the world to its very foundations raised acute social political and economic problems in their wake. The devastating effects of the first war were hardly forgotten before the second and more destructive second conflagration ran its course with its tremendous advances in science. And the return of the war veterans in India created social problems of immense importance and impact even in the remote corners of the village of this country. The youth of the country who went as recruits to the army in their impressionable age and returned as demobilised adult veterans had imbibed habits and ideas in a regimented manner in the army and as adults tried to influence the social life of the people. I had expected some of these problems to be touched by the speaker.

India or Bharat is now a secular state in which religion is a minor issue. She is engaged in creating a new society out of the old existing one—a society with a socialistic pattern in which old ideas of Varṇa and āśrama will have no place, in which equality of opportunity will be vouchsafed to every citizen and an equitable distribution of the wealth of this country among the citizens will be progressively realised. In what manner do the traditional ideas and values hinder or help the efforts of the makers of the socialistic pattern of society? If they hinder the creation of such a society what is the future of these traditional ideas in the new scheme of social set up? And since all obstructive force must naturally be removed for smooth development of the country, what other ideas and ideals will replace old values?

Dr. Gopalan has however dealt with the concepts of Dharma as the most interesting and dynamic of our traditional values, its moral force and significant place in human life. He has also tried to present some ideas of the impelling force of desire (Kāma), Artha or pursuit of wealth, in relation to social life. Man lives in



society and has to realise an integrated personality only as the member of a society. Kauṭilya's ideal of a full personality lies in one who enjoys life in accordance with Dharma and without violating the rules of Dharma and artha or the possession of wealth. One should avoid too much of austerity (*Dharmārthā-virodhēna Kāmam sévēta—na nis-sukhi syāt*). Rules regulating the life of the members of the society have nowhere enjoined absolute abstention. All that they have enjoined is to regulate its occurrence in a limited manner and at intervals regulated by consideration of enjoying a full life for a long time and to avoid excesses of all kinds.

Life in a joint family was the training ground for many virtues which are considered essential in human conduct. The joint family developed qualities like patience, capacity to think and act in terms of one near and dear to one-self, the spirit of give and take, and to share the fortunes as well as misfortunes of the family as a group and to work for the uplift of the family. (Cf. *Eko gotré prabhavati pumān Yah Kutumbam bibharti*). The family helps the weaker members to sustain themselves in the unit and acts as a poor house for them for otherwise they would have been thrown outside the orbit of the family and be a burden on the state. This family is now disintegrating and individualist tendencies are coming more and more to the surface leading to its extinction. In the future set up of a socialistic pattern of society what is the future of the institution called family?

Further, the test of the culture of a country is its scheme of education which inculcates its culture. Ancient Indian education which taught Indian culture and literature was based on the four basic concepts mentioned above and with those ideas as the central concepts education taught the Vedas and the Śāstras to attain its end in producing citizens, who will be learned, dutiful sons, fathers and brothers, worship the family gods and ancestors and carry on the tradition. But the present system of education in a secular state has avoided all religious instruction and the old values have no place. English education given to the country by the East India Company and its successors, the British government is a system which traces its origin from the Greeks and Romans and passing through the hands of the early Christian fathers and the medieval monks gained experience in the times

of the Renaissance and the Reformation in Europe and shaped itself to suit Christian society admirably. But when it was introduced into this country under the East India Company in the thirties of the last century, Indian thought, culture and methods of education received the rudest shock and lost its moorings. What has remained of an ancient thought we owe to the labours of foreign scholars who worked with enviable enthusiasm and the tenacity with which the orthodox communities of the country held to their literature, and culture. It is a wonder that in spite of all odds against survival so much of our tradition has survived all these centuries.

Similarly, the creation of a socialistic pattern of society will depend for its success on the manner in which the educative process is geared in the country. For education is the means by which all else is realised. Its importance in any country is to be seen in the system of National education in the various countries and the extent of success which they have achieved. To the communist, education is the chief process of indoctrination and propaganda. No democratic state with an adult franchise can afford to neglect the process of educating its citizens in the culture and literature of the country for it is they who ultimately govern the country and those who are at the head of a government have to qualify themselves for the post by undergoing the process of education and coming out as the best products.

This leads us to a consideration of the type of education that a state should enforce or encourage for the smooth creation of the socialistic pattern. In this process how much of the total ideas of traditional values will survive and how much of it will be left behind will depend on the aims and methods of education to be implemented. The process will also entail a separation of the most permanent and everlasting element of *Sanātana Dharma* from the rest and the retention of the former for incorporation in the new system. The process will be one of selection of the most important which can be done only by experts in the line.

Modernism, as I understand, is the sum total of the present civilisation which a normally educated person stands for and has undergone the process of education under modern methods, with its implication of scientific advances made and the extension of the frontiers of knowledge day by day with the application of the fields of such scientific knowledge to problems in life. This

can never be a fixed point and the process is likely to be ever widening and every consideration in this light will have to be periodical. One should be prepared to rediscover old values in the light of new advances which may bring to light new factors, that may altogether change the outlook. For, the rapid advance made in the realm of scientific knowledge have thrown all anticipation behind.

There is a school of thought which values traditions and traditional values as the highest contribution of Hindu culture to world thought. To them there is nothing new and Sanātana Dharma is eternal. Vedic knowledge confers the key to all thought—past and present and future—to those who can decipher and unfurl the thoughts by proper interpretations. The key to such interpretation lies not in mere accumulation of knowledge in a single individual or group, but it comes as a gift. A claim of this nature is well worth substantiating by a modern commentary on the Vedic texts in the light of present developments bringing out the modernism of Veda and Vedic knowledge.

It appears to me that whatever be the pressures on our society—it is bound to withstand such pressures and emerge in a new form with its old values re-emphasised. Its resilience has been phenomenal. A society which has outlived onslaughts on its framework for the last two thousand years, and has gradually absorbed outside elements and outlived outside dangers, a society which had resisted the victorious march of Islam and political subjugation of the country for nearly a thousand years, a society which had resisted the efforts of Christian missionaries under the British regime is now on trial under an independent sovereign government, the Union of India which is our own. Given the fair opportunity our society is bound to emerge with its old values in new forms and quite encouragingly to suit the new conditions of a socialistic pattern.

However, I have put forward some of these ideas for the consideration of the main speaker as I feel that these aspects merit attention at his hands as well.

K. N. Ezhuthachan: I wish to make a few observations on the subject: The concept of the four *puruṣārthas* of the Hindus is old only in the sense that they were enunciated long back and not that they are essentially out-of-date now. Of the above four

*mokṣa* was clearly a later addition; the first three constituted the *trivarga*. *Mokṣa* is palpably an individualistic conception and construing it on the modern socialistic ideas seems to be artificial and farfetched.

The conception of *dharma* envisages the traditional way of life, beliefs, habits, ideas, etc. of a people. It has a wide connotation based upon the changing conditions of the society in which man lives and works. Its significance is vague and traditional ideas can be changed by new environmental factors as also by effective propaganda. The old Hindu society had its *dharma* based on the *varṇāśrama* system which had its ultimate roots in the economics of production and distribution. All religions and people have their own concepts of *dharma* but they will agree in essentials for they have been formulated by men in civilized societies and have the material and spiritual benefit of the people as their aim. All values are relative and the *dharma* conceptions of different societies may vary according to time and place. This is applicable to Hinduism also.

The conceptions of *artha* and *kāma* are basically of universal application. The fact is that with the surprising modern technical advancement the acquisitive tendency inherent in man has received substantial incentive. The social life under modern conditions both under capitalism and communism has become more and more oriented towards material comforts but it should not be thought that man in ancient society was less carnal or less pleasure hunting. The simple fact is that old societies lacked modern facilities. The instincts of self-aggrandizement, selfishness, acquisition etc. were there from the very beginning; modern material conditions have simply given more scope for their expansion. It will also be observed that action and re-action work together and forces of disruption as well as unity are simultaneously working in the modern world. From a historical point of view, man with all his failings and blunders is advancing. He is widely awake to the new problems and has become more and more scientific in his outlook. There is no doubt that solutions will be found sooner or later for all the difficult problems which confront him now for there is a purposeful attempt for it. I do not think that any specific religion or philosophy based on traditional values and concepts can play any effective role in this movement for they are too idealistic and weak. The general

humanitarian ethics will work for the common salvation. I do not subscribe to the view that there are some distinct traditional values for the Hindus which are exceptionally beneficial for the modern world; even admitting there are some, they cannot work under modern conditions and hence are useless.

It is an error to think that modern man can be studied apart from the political and economic factors though this was to some extent possible in olden days when the productive forces of society were simple and the social organization less complicated under a rigid feudal scheme. Though man's salvation has to be worked out individually, yet society with its modern political and cultural weapons can create conditions wherein his animal instincts can be tamed to a great extent. Institutions can be found to check inhuman behaviour an instance for which can be our courts which have replaced the old blood-feud and direct vengeance.

No human society can be made perfect. I do not believe that the Hindu society was at any time a paragon of beauty or purity. As a matter of fact, many of our old ideas and values are only the reflections of our backwardness in social and economic conditions. It is only recently that our society has come out from the dungeon of age-long superstitions and customs and that also to a limited degree. It is the West that has rudely awakened us from our slumber and self-complacency. Traditions are valuable only in so far as they are useful for the present. It should also be borne in mind that with the modern weapons of propaganda any idea can be injected in the minds of the people and we see nations are fed on falsehoods at times for the sole benefit of their leaders.

It is useless to bring *Pan̄casīla* and all other political platitudes in our discussion of Hindu conception of values. Admittedly we are an old nation but our ideals and values are not intrinsically different from those of other civilized societies either in the East or the West. The curious idea that we are superior to other nations in morality and ethics, which got currency in the good old days of nascent nationalism when we looked to the past for spiritual inspiration, has to be discarded. We had our good and bad ideas and ideals and it is mere hypocrisy to think that there is a mission for the Hindus and that they are going to redeem the world. Like all other peoples in the world we have produced

saints and thinkers but the real question is how far the people in general have practised the virtues contained in their books. Can the modern Hindus honestly claim that they are more altruistic, self-sacrificing, peace-loving and truthful? We must look through the eyes of others or practise some introspection. *Pañcasīla* etc. are mere political cants and catchwords and it is our duty to see that politics does not cloud our calm academic thoughts. The old Hindu philosophers have, of course, enunciated high ideals regarding the unity of mankind, but such ethical generalizations like *vaśudhaiva kutumbakam* (world is our family) or *yādum ūrē yāvaram kēlīr* (world is one and we are all friends) have very little to do with our specific international affairs and problems. Internationalism in the modern sense was also unknown to the ancients. It is not the want of ideas or ideals that stand in the way of world peace; what is needed is the means to establish a world order wherein human values can thrive. We must remember that human societies living under different cultural levels and economic and political set-ups have come up in recent days and adjustments in the international field will take time. We have a problem of national states. Science and technology has placed great powers in the hands of man whose humdrum political and social institutions are unable to cope with the complicated problems that have suddenly arisen. While tackling these problems we have to take into consideration the huge economic forces working underneath. It is not a question of understanding or honouring ancient ideals or illuminating the old texts with modern commentaries. It is a matter of applying the great human ideals to the complicated life of modern society. I think more stress should be put on this aspect. It is no use asking man to be truthful and honest when you create conditions wherein money is made the supreme good and men are goaded by their desire to amass more and more wealth to attain power and happiness. It is hypocrisy to teach austerity when your factories are flooding the markets with fashionable goods which are patronised by the wealthy and coveted by the poor. You cannot stop black-marketing by condemning it or quoting scriptures against it. The intelligent way to do away with it is to create conditions which will make it useless. Similar is the case with almost all social evils. This does not mean that individuals are to be neglected; but under modern conditions it is better to lay stress on social means and collective actions. I do not think that a discussion on the Hindu view of

life or Hindu *dharma* has much practical value when we are confronted with vast human problems created by the modern material forces. The view that if each individual becomes perfect, the society will inevitably become perfect is too naive. It forgets the essential weakness of mankind and the multifarious social forces which obstruct the human will at each step in the modern world.

I would like to touch on one more point. We usually hear that the East is spiritual and the West, material. Historically speaking, Europe was as 'spiritual' as India in the Middle Ages. The Renaissance and the Reformation had great undercurrents of material progress. Silent economic forces which were working for a long time ultimately cut asunder the existing feudal society. The rise of Calvinism and other religious orders, the organization of national States and a number of other events which we see happening at the end of the Middle Ages in Europe are all intimately connected with a social and economic revolution which established new class relations. New forces in the fields of production and distribution have done much to change the course of historical events. History is, scientifically speaking, to a great extent economically determined. The Marxian view that Mind precedes Matter may not be totally true but seems better than the Hegelian idealistic conception when we study any social phenomenon. The modern historical outlook studies man in society and that too in its economic setting. We can say that Gandhiji was a political and religious saint who led India to freedom; but a student of history knows that Gandhiji was also an effective instrument in the hands of the bourgeois revolution which started in India in the latter half of the 19th century. The idealistic outlook often overlooks these important facts. What I mean to say is that our religious precepts and philosophic ideals have to be studied and evaluated in social contexts and not in isolation. It is doubtful whether the Hindu tradition or its idealistic approach has any surpassing claims over other idealistic systems which copiously sell the concentrated pills of self-purification for all social evils.

As I said before, our real problem is how to put the various ideals into practice under the existing physical conditions. The Hindu view of life is not essentially different from the view of the other cultured peoples. Traditions may slightly differ but the

central principles are the same and as such we have to take human problem in its wide context and apply realistic standards in our evaluation.

K. R. Sundararajan: The following are the maladies that Dr. Gopalan sees in the modern world (perhaps primarily in the West): the sense of expediency guiding all international affairs overlooking justice, a corruption in the morale of common man due to material trends in human life "inaugurated by enormous development of science and technology" and this corruption being expressed in finding fulfilment of "unbridled desires and indulgences in instinctive cravings". As a possible remedy for this condition of man and society, the speaker considers the applicability of the four traditional concepts of Hinduism, Dharma, Artha, Kāma and Moksha, and in them he finds "the fundamentals of good life". These Purusharthas that the Hindu Philosophers had formulated, says the speaker, were not based on "sandy foundations and airy speculations" but were based on "correct psychological understanding of man". Perhaps it is one of the grounds on which the speaker vindicates the feasibility of its universal application.

It is true that Artha and Kāma are the dominating aspirations, to this day, of a human being, but the practical difficulty arises only when these aspirations are sought to be linked up with Dharma and Moksha. How could one addicted to the pursuit of Artha and Kāma, in their natural form, shape them in accordance with the requirements of Dharma and Moksha? Though theoretically it has been shown that Artha and Kāma can go together with Dharma and Moksha, we should admit that practically this was, and could only be adopted by a few in our Hindu Society. Some of them saints have undoubtedly shown that one can pass from *vishayakāma* to *Isvara Kāma*, but these instances are rather limited. Man continues his pursuit only of *vishayakāma* and therefore the very fact of this being so even in our Hindu society where these values had been preached from ancient times, undoubtedly damps our enthusiasm to prescribe these values as remedies affecting man and society. The primary problem here is, how to make man imbibe these values (Dharma and Moksha) and the solution to this should be worked out on practical lines. It must take into consideration *Man as he is* and yet should aspire for making him what *man ought* to be. This is the perplexing situation to which we should respond at the present context,



and I do not know how far Dr. Gopalan has succeeded in throwing light or has worked a useful formula for this problem. As for me, I am still in the dark.

K. V. Soundararajan: It is apparent that the leader of the Seminar has in view a restricted implication of the Hindu traditional values. Traditions could be ancient as well as recent, and again they could well include good as well as bad traditions. Perhaps by the word 'values' the good values alone are desired to be emphasised. Even so, it is felt that the title is rather restrictive and does not do justice to cultural and social motivations of an evolving society. Traditions and modernism are not poles apart but are indeed the past urge and the present urge. Notwithstanding any qualitative character of either, they are relative. There is always a desire for man to modernise himself, a thing which is the direct influence of the contemporary social environment over him. Since environment makes or mars man, we should take it as an inevitable factor. The urge to modernise one's immediate social and religious life at any given time is thus part of evolution and is not likely to be obstructed by a mere wish. On the other hand, the ancient Hindu Dharma in its hard core, is a fundamental code of social conduct in an actual and not a theoretical society. Its values are of a permanent perennial or universal import, since they cover all the practical legitimate needs and requirements of man in his life time, both physical, moral and intellectual. The four kinds of Purusharthas, namely, Dharma, artha, kâma and Moksha are the four stages of physical and organic growth of human endeavour, under diverse environments. The diversity of the environment will not be affecting the growth but would only differ in intensity. The word Dharma used in the four Purusharthas, is not the omnibus term 'Dharma' which is the universalised, integrated norm of temporal conduct and behaviour, but the first stage of man's life, namely, when he educates himself about the Dharma or socio-ethical-religious conduct that he should practice. This Dharma stands indeed for the essentially intellectual comprehension of one's beneficent heritage. Thus, again, artha is the pursuit of wealth for material well being; kâma is the right channelisation of the animal urges inherent in man for the best results both of himself functioning in the narrow family or community as well as for the world, as a method of selective procreation; and moksha is not liberation or attainment of some etherial goal in the other world but getting emancipated from the attachment of life, and is thus primarily detachment in the

best sense. The goal of paradise is certainly its logical, metaphysical, but distant vista. Indeed, we do see a degree of coordination between Dharma, Artha, Kāma and Moksha, and Brahmacharya, gārhastya, Śanyāsa, wherein the second stage, namely that of the householder would achieve artha and kāma. Thus, this fourfold āśrama for the pursuit of the fourfold Purushārthas has an absolute value, and it is this part of the Hindu Dharma that is of universal merit, and not the other caste or ritual elements in it, which are merely part of the discipline within a community. Such a discipline existed for the Vaiśyas, Kshatriyas, etc., also.

Dr. K. K. Pillai spoke about the essential selfishness of man. It is not clear if his contention was that man would not become perfect but remain selfish to a large extent. But one thing is certain, selfishness is the fundamental instinct upon which man develops from an individual into his own family, from that into his own community and into his state and his own nation, and ultimately carries the germ of universality. Yājñavalkya had said even in the ancient context '*Na patyuh-kāmāya patipriyo bhavati Atmanastu kāmāya patipriyo bhavati*'. "The wife does not show affection to her husband owing merely, to her love for him. She does it only due to her selfish love." This means that the wife instinctively believes that if she adores her husband, all good in this world as well as in next will accrue to her. Thus her selfishness is enlightened and is pitched high. In the same way, it is the selfishness of the individual that should be the anvil upon which the good-will of whole communities or nations will have to be beaten, fused and consolidated. Thus seen, the selfishness of man is not an obstacle but an element susceptible to orientation, in proper hands.

It is perfectly correct to premise that expediency of the modern life is likely to take us away from universal good and peace. But what was found in Hindu Dharma as of universal value is also likely to find favour in other countries. But, the context of application should really be productive of universal good. If, however, the context is one of parochial gains, the expedient behaviour of new country would thwart this. This expediency should not be cavailed at. The first principle thus is the awareness among all countries of the futility of war and additionally the coming together, irrespective of their own ideological affiliations, of all countries and peoples who believe in peace and peaceful means alone. This would isolate the warmongers. This

is already happening. The next step is, of course, to shed a controlling influence upon the potentiality of the warmongers. A mere subscription, in writing, to Panchasila is not enough. A collaboration in peace is to be striven for. This would be a gradual process. Modernism thus is essentially indicating the ancient Hindu Dharma, although the results are not yet spectacular. The thing to be realised at present, however, more than anything else, is that we do not have any monopoly or vested interests in our ancient heritage, and thus we should not pose as superiors in heritage to other countries. That would be a *bad* modern tradition, coming out of a *good* heritage.

*Rao Bahadur S. T. Srinivasa Gopalachari:* As an old man of a retiring nature, I do not feel competent enough to contribute anything material to the deliberations of the Seminar on the subject of *Modernism and our Traditional Values*. But I feel bound to say something out of deference to the wishes of our esteemed Director of the Insitute. At the outset, I am in perfect agreement with most of the remarks of the learned Lecturer. When I studied History in the B.A. Class in the Government College, Kumbakonam in 1900, my revered Professor, the late Sundararama Iyer (father of Shri K. S. Ramaswami Sastri) used to say repeatedly that unlike our Hindu ideals, the Western ideal is to increase one's wants and find means to satisfy them. This seems to be the order of the present day amongst us too. With the rapid development of Science and Technology, everywhere there appears to be a craze for making money — big money and that too in a quick way — showing respect only to the man with money and each content with the improvement of himself and his own kith and kin, without really caring for the benefit of the common man, except in a sort of patronising way and more with a view to broadcasting. In a recent issue of the *Life Magazine*, it is said that in the small state called Kuwait which was comparatively an arid desert only a few years ago — now consisting 458 thousand inhabitants, 458 are millionaires, that is to say, there is 1 millionaire in every thousand. I wonder what would happen if the other 999 also become millionaires in a few years!

This new life has set in even among some of our modern leaders. I wonder how many real Leaders we have now compared to the old type. We used to have stalwarts who not only preached but also practised what they preached, made sacrifices regardless of their own personal comforts and commanded universal respect.

As with individuals so with Nations. The struggle for supremacy, without regard to scruples or morals and with different standards for different countries is transparent and they are not ashamed about this double standard. Socially also, the aping of the Westerner in manners, customs and habits though by no means healthy is on the increase day, by day. The only remedy appears to me to be the Dharmic way of Life in peace and in war. The old *Purushārtas* of *artha* and *kama* have also to be pursued but only in the Dharmic way.

*Dr. S. O. Ramakrishnan:* Science was speculative till about the eighteenth century. But from then on, the achievements of science have been stupendous and practical. Pages after pages of nature's book are being laid bare and with the invention of machinery, steam-engine and electricity the abstract results of science have been applied to serve the needs of man. If the achievements of man during the last two hundred years astound us, a picture of the possibilities of the achievements of the human intellect would dumbfound us. Though the variegated influence of the scientific advancement has in a sense been beneficial to us in so far as it has dispelled many of the superstitions that we have been clinging on for years, it has to a large extent been responsible for the spread of materialistic values in our country. In other words, as a result of this modern scientific impact, the tendency to lay increasing stress on material values is fast growing amongst us. But, the values that we have been cherishing for ages are 'spiritual'. For, the values that a country cherishes are, to a great extent, determined by the philosophy that is developed there from time to time. Since philosophical tradition in India is essentially characterised by its "Inwardness", our values are said to be spiritual. So, we may address to ourselves a question here whether it is proper to take to material values *in toto*. The answer, of course, would be in the negative. Indeed, due emphasis should be given to the material values, but certainly not at the cost of spiritual values. For, both the values are equally necessary for the development of an integrated human personality.

Dr. Gopalan's paper on the traditional values of the Hindus looked at from the modern perspective, on the one hand pleads for a proper appreciation of the significance of the Hindu scheme of values and, on the other suggests that the adoption of material values to determine our code of life is to be tempered properly

by spiritual values, if we are to enjoy uninterruptedly the fruits of our scientific and technological pursuits. His specific suggestion that one of the ways in which this process of tempering can be attempted is to give a spiritual re-orientation to our material values as did the ancient Hindu philosophers, is the redeeming feature of his thesis presented this evening, and, I am sure, will be welcomed by most of us here — at least in its outlines.

*S. Tirumalachariar:* I am unable to see any fundamental opposition between Tradition and Modernism. They don't supplant each other but supplement each other. So it is not a question of Tradition versus Modernism but Tradition in Modernism. Then is there really no opposition between Tradition and Modernism? If so one might point to the great disparity between certain habits traditional and modern. For example the modern man does not dress as the traditional man does; the old tuft has given place to new cut of hair. Well, these are only superficial differences confined to externals. But in substance I think there is no opposition in traditional and modern values. The real tradition of the Hindu lies in the fourfold Purushārtas, Dharma, Artha, Kāma and Moksha. These concepts are very much allied to the concepts of the True, the good and the beautiful. But what has happened in contemporary life is this: the complicated exigencies of modern life have led in practice to a greater emphasis on artha, and subordinate the useful to the true and the good and the beautiful. So long as a correct attitude is maintained towards these abiding values and we regulate our lives accordingly we are safe. It does not much matter if there are even drastic changes in the externals of life. This position, I think, has been conceded in the traditional writings of our ancients. They have classified certain dharmas as alterable and certain others as unalterable. (Parivartana Dharmas and Aparivartana Dharmas). This, I think, is the basis on which the Yuga dharmas differ. The need and the legitimacy for changes in the way of life according to exigencies of particular situations is granted in our Dharmasastras. Rituals and ceremonies which held good a long time ago need not be observed in a different setting or situation. Also certain *śiṣṭāchāras* which are not mentioned in the sacred texts are allowed to be practised. (*Śiṣṭāchāra paramparā prāptatvāt upādeyam*). Thus some latitude has been allowed in our religious practices. The point is that such latitude should not contravene the essentials of the dharma.

C. T. K. Chari: I am grateful to the Director of the Institute of Traditional Cultures (UNESCO) in the University of Madras for inviting me to make a few comments on Dr. S. Gopalan's paper. None of my comments must be taken as detracting from the merits of the paper.

In my opinion, there is a fundamental issue to be faced in all these inquiries. Should we admit a frank plurality of world cultures? Aside from all sweeping generalizations and vehement denials, the historic and contemporary facts seem quite compatible with a plurality of interacting, but still very imperfectly inter-translatable cultures. Contacts, exchanges, and borrowals, between two distinct cultures can take place, but not without distortion or deformation of one or both cultures. Science and mathematics were not unknown to Ancient Egypt, China, India and Greece. Nevertheless, axiomatic construction in the modern mathematical sense, logics with a denumerable infinity of values, and probability techniques for controlling and predicting biological and social phenomena, have no precedents in the older cultures. Marxism is materialism in a new historical and industrial setting. Marx transformed Hegel's *Begriffsbestimmungen* "Notion-determinations" into *Existenzbestimmungen* and *Daseinformen*. The glib dismissal of all this as a "materialistic interpretation of human happiness" takes us nowhere. I am afraid that much talk about the "Indian Renaissance" misses the mark. The Renaissance in Europe (Italian *rinascimento*, French *renaître* rebirth) was a sustained attempt to recover the Hellenic heritage buried by layers of scholasticism. The sociologist, R. N. Saksena, has cautioned us that "the contact of Indian society with the west unlike that of modern with medieval society in Europe introduced a foreign element into Indian culture."

Dr. S. Gopalan's paper contains no realistic appraisal of the "foreign element" introduced into Indian culture, its dimensions, and its challenge to all the traditional values of the Hindus. The traditional values have to reckon today with the change from *Gemeinschaft* to *Gesellschaft*, the precipitation of a "mass culture" which subordinates the person completely to a role-function prescribed by an institution or structure, the growth of a money economy favouring impersonality of relationships, the use of "mass media" resting ultimately on randomness and statistical decision, the organized crime of the great cities, the task-orientation of

big business, to mention but a few preoccupations of the "modernist". To resolve war into pugnacity, repression, and frustration, is a crude simplification which ignores numerous demographic, economic and political problems to which ancient Hindu wisdom has no simple solutions, because the conditions, and, therefore, the problems were non-existent in all the older cultures. Imposing cities like Delhi, Hampi, Conjeevaram, and Madurai grew up and flourished in medieval India, but they were not urban in the peculiar modern sense.

At the Third East-West Conference of Philosophers in 1959, Hideo Kishimoto said that the ideal for Japan was to be "modernized without being Westernized". He admitted, however, that on the side of religion, "it is still too early to make any appraisal of these changes" adding that, for Japanese religion generally, it is "fatal to become modernized". Yukawa and Nakamura made similar avowals. Neither Japan nor India, in my opinion, has produced any evidence for a convincing and complete synthesis of traditional and modern values.

Bhaghavan Das, Radhakamal Mukherjee, D. P. Mukerji R. N. Saksena, P. H. Prabhu, B. Kuppaswamy, and many others, have tried to re-interpret the pivotal Hindu concept of *Dharma* in the context of the newer empirical sociology and psychology. It should be obvious that the traditional concepts of one culture "re-examined" with the tools of another culture can yield no predictable and agreed results. V. V. Akolkar, in his *Social Psychology*, accepts a renovated *Dharma* in the sense of personal and social "integrity", but questions the metaphysico-religious postulates in which traditional *Dharma* is encased, namely *karma* and rebirth. He brands them as "residual categories" which a modern Indian social scientist cannot accept so long as there are theoretically conceivable alternatives. The social scientist with his empirical bias, we hear is reluctant to frame "hypotheses that are not necessary or not verifiable". Dr. Gopalan is ominously silent about the metaphysico-religious framework for the traditional Hindu values. Louis Renou and others have noticed the interdependence of all values and activities in the classical Hindu scheme. Is Dr. Gopalan offering us a "secularized *Dharma*" shorn of its metaphysico-religious concomitants, *karma* and rebirth? I doubt it in view of what he has said on other occasions. If, as I suspect,

he is viewing the traditional Hindu values in *total* metaphysical perspectives, I must bluntly ask whether Christians, Muslims, and Indian philosophers with no overwhelming traditionalist persuasions in a secular India, can share *all* his metaphysical presuppositions. In my Address to the recent Twelfth Madras Psychology Conference, I pointed out that Hindus cannot simply take *their* dogmas for granted, in the absence of any coercive intellectual or empirical arguments, without extending the same freedom to those of *alien* faiths. On specific issues, e.g. the *truth* of karma and re-incarnation judged by *modern* tools and techniques, there must be very sharp differences of opinion even among informed scholars. I hold that the traditional Hindu adherence to *sampradāya* and *samadarśana* must be reconstructed with an eye on crucial philosophical and cultural differences. The favourite Hindu appeal to the convergence of all mystical experiences proves either too much or too little.

Miss Nanjundiah Kamala, in a Doctorate thesis submitted to the Mysore University, constructed a seven-point scale for measuring the position of an Indian in the "attitude continuum"; the seven points in the scale are "reactionary", "conservative", "conformist", "moderate", "liberal", "progressive" and "radical". I suggest that it would be worth while to rate Dr. Gopalan as well as his commentators on the scale. I am inclined to suppose (I may be mistaken) that Dr. Gopalan is a "moderate" who clings to basic Hindu values and conventions, without resisting a few necessary changes in the modern climate. I regret that, during the discussion, the "liberal", "progressive" and "radical" attitudes were not displayed to any great advantage. Without going as far as "radicalism", I prefer for myself the "progressive" attitude on Miss Kamala's scale. I would resolutely oppose any merely pious or reverential adherence to Hindu traditional values. I am prepared to admit a large number of changes in both institutions and ideas, drastic changes in old Hindu hypotheses. Whether others will do this is not for me to say. With India in a state of transition, no unanimity or uniformity of opinion can be expected from either her philosophers or her social scientists. It seems to me that the wisest policy to adopt in any "Institute of Traditional Cultures" is to recognize considerable differences of opinion and promote complete freedom of discussion. This seems to be what the Director is **doing**.



*Dr. N. Subrahmanian:* One feels thankful to Dr. Gopalan for having summarised lucidly the currently fashionable philosophical arguments usually intended to provide a revised and modernised rehash of ancient Hindu doctrines, for the purpose of reviving an interest and faith in those doctrines and for mitigating a certain alleged debasement in modern man's attitude to "eternal verities". These exercises in covert rationalization, supposed to be justified by the need to adjust human conduct to changing circumstances, do not carry much conviction inasmuch as metaphysical theory divorced from historical experience is bound to be puerile. I shall not attempt here a criticism of the premisses or conclusions of the leader of the seminar but shall content myself with listing a few of a generalist's reactions to a specialist thesis; but before doing so I shall make it clear that in dealing with Dr. Gopalan's position I go by the synopsis of his valuable paper on Modernism and Traditional Values of the Hindus.

The occurrence of expressions like, 'the present tendency of expediency', 'the modern tendency of expediency', 'the corruption that has set in the morale of the common man' etc., seem to suggest (1) that there is a progressive deterioration in human behaviour a notion that well agrees with the Hindu concept of an evolving *Kali* age but not so well with the idea of a linear progress towards an ideal goal, (2) that in the past ages anything but expediency guided human behaviour, and (3) that it is only the common man who is corrupt now. All these assumptions—which is all what they are at best—seem to lack historical proof. Whatever the ancients might have prescribed—even now many worthies constantly remind us of these prescriptions—the so called common man lived a life very similar to what he now leads. War, expediency and cynical *Chāṇakya* were not known to the ancients. And the gulf between practice and precept has always been equally wide; though, of course, the vastly increased scope for material comfort draws him away from the philosophy appropriate to a simple, tribal, rural life.

Dr. Gopalan speaks of the need for a reinterpretation of ancient doctrines to suit modern times. It would be more straightforward to assert the futility of the ancient doctrines *vis-a-vis* the modern age and proceed to lay down a new ethic. But it seems the need to hang on to those dogmas is an inherent predicament in the Hindu situation; the *Mīmāṃsā* has laid down the precedent for providing techniques of interpretation of dubious texts.

It is stated that the materialist interpretation of human happiness—one does not know if it includes the utilitarian definition—has led to “finding fulfilment of unbridled desires and indulgence in instinctive cravings.” This seems to be an over-simplification of a prejudice. Can it be contended that the materialist interpretation naturally inhibits the “fulfilment of bridled desires and indulgence in cultured and rational cravings?” I am afraid it is too naïve to relate the two as cause and effect.

It is also said that the Hindu philosopher’s “prescription of values for the individuals and for society for the most part overlapped.” It must however be borne in mind that the attitude of a few ‘dominant’ individuals is what is often spoken of as the attitude of society; these few need not and often do not represent the average in the society; any one individual *can* at any time be at variance with society in the determination of values. So the overlapping of these prescriptions overlooks this basic difficulty. But I know my reaction is relevant only to a free society. It is however breathtaking to be told that the “universe of discourse of Dharma is the free will of man”. Is it contended seriously that the Dharma in the Hindu context is the result of the operation of free will and not the essence of revealed values?

The definition of *moksha* given by Dr. Gopalan as a concept of human perfection from which can stem ‘dynamic internationalism etc., seems to be strained and far from the intentions of the authors of the original texts dealing with the *Purushārthas*. It is obvious that *moksha* transcends the political and social strata of *artha*. To make them coalesce is to distort tradition as well as modernity. Basically, I seriously doubt if we are entitled at all to change the definitions of such terms as *moksha*, etc., to suit a new social purpose and still claim to speak on behalf of tradition. Are we right in speaking about our traditional notions of internationalism being peace-oriented when it is also known that the ancient Hindu rulers’ goal was to achieve imperial fame, perform the *Aśvamedha* (aggression) and the *Rājasūya* (imperialism) and establish one’s own military supremacy over others? The concept of peace and the expression *Panchashila* belong rather to the realm of Buddhist doctrine and parlance than to Hindu ideals. After all most of the components of the Hindu dharmic function are surds,

*Prof. K. A. Nilakanta Sastri:* The title of the seminar has come in for some adverse comment and it was said that there is no such distinction between tradition and modernism as is postulated in it; but this, I think is going too far. Though we may not be able to define modernism and tradition in set terms of a generally acceptable and distinct character, we all know what the terms roughly represent and experience no difficulty in making use of them in suitable contexts. The conflict between existing traditional habits and beliefs and the change to new ones is not confined to India or only to the present; it is more or less universal in time and space. Nearly 1500 years ago Kalidasa said that not all that is old is good and not all that is new is negligible.

In the case of India we can identify clearly old values and the new ones that have come to us recently mainly from the west. Caste, family and Kinship, the village community aiming at the utmost possible self sufficiency, the importance of the group social or territorial, the limitation of the states role to one of keeping the ring, so to say, for the various autonomous groups to function without let or hindrance, the dominance of dharma with the emphasis on duties and obligations and an essentially religious outlook on life are among the chief characteristics of tradition. On the other hand, individualism, a secular outlook, ideal of equality, an emphasis on material well being and a rising standard of life, the great role of science and technology, a rationalistic outlook, centralized administration and a stress on the rights of individuals are among the modern characteristics first developed generally in the west and now increasingly adopted by us. It has been said that the ideal of a welfare state was not unknown in ancient India and the Rāmāyaṇa and Kālidasa have been quoted in support of this view; but there is a great difference between the King's general concern in the welfare of his subjects of the olden times, 'Rāmarājya' as it has been called, and the modern ideal of socialist patterns of State which is now the accepted goal of India and most other countries.

The main question is how to reconcile the old and the new in an old country with a long and continuous history like India. It is often said: Keep all that is best in the old and integrate it with the new; this is more easily said than done. Actually what we find is that they very often are found together—in a sort of coexistence peaceful or otherwise, and at different levels and

among different sections of the people and localities. Some of the best among us when we take ill not only take medicines from a doctor, but offer worship in temples and consult an astrologer also at times. Some years ago when I was in Japan I saw that the simple old style inns continued to exist side by side with the most uptodate modern hotels with all fittings, gadgets and conveniences. And the well-to-do Japanese maintained each of the two houses and establishments one in the old Japanese style for the reception of native guests, and the other in westernized style for European or Europeanised guests. The problems we face everywhere are difficult and the solutions are often empirical and *ad hoc*. We seem to be still far from an organic and systematic integration; time, patience and creative thought spread over a long period are necessary to evolve a new order.

I shall conclude by renewed thanks to the leader of the seminar and the many participants.

# MUSEUMS IN THE MODERN WORLD

By

DR. S. T. SATYAMURTI,

*Director, Government Museum, Madras*

(Mr. S. T. Satyamurti, Director of Museum, Government Museum, Madras was a participant in the international seminar on the Development of Museums which Unesco organised at the National Museum, New Delhi from January 30 to February 28, 1966. He wrote an article on the proceedings of the seminar to the *Hindu Weekly Magazine*, 10-4-1966 under the title Museums in the Modern World which is reproduced here.—Ed.).

In recent years there has been a refreshing acceleration in the tempo of the museum movement everywhere, and museums and their activities, particularly in the field of their educational functions, have witnessed a phenomenal development in several countries throughout the world. The value of the museums services to the community is being increasingly appreciated, and UNESCO, as the foremost international organisation which is directly concerned with the promotion of museums, monuments and other cultural activities, has therefore been, quite appropriately, encouraging the development of museums in several ways, especially in the underdeveloped countries in the recent past.

One of the most concrete and practical ways in which UNESCO has been promoting the museum movement is by sponsoring a series of international and regional seminars on the educational role of museums. The first of these seminars was held in Brooklyn, New York, in 1952, and later, in 1954, a similar seminar was held in Athens, Greece; again, in 1960, a third UNESCO seminar on Museums was held in Tokyo, Japan. Participants at these international seminars, who were mostly museum directors and curators hailing from different countries and with varied backgrounds, studied and discussed recent trends in museum activities and educational programmes, and these seminars thus proved extremely valuable as a forum for the mutual exchange of ideas among museologists and experts in the different aspects of museum work.

This year, India has been fortunate enough to be chosen as the venue of a similar international seminar. The UNESCO organised this Regional Seminar on the Development of Museums at the National Museum, New Delhi, from January 30 to February 28, 1966, especially to discuss museum problems pertaining to the South-East Asian countries, and I had the privilege of serving as one of the three participants from India who attended this seminar. Besides several participants who were deputed to this seminar from museums in Ceylon, Nepal, Malaya, Borneo, Thailand, Indonesia, Mongolia, China and Japan, a few international experts, specialising in different fields of museology such as conservation, education, decorative arts, etc. a representative of the UNESCO and the Director of the International Council of Museums (ICOM) also attended and participated in the seminar.

Mr. Robert Griffing, Curatorial Consultant to the Honolulu Academy of Arts, Hawaii, as Director of the Seminar, was able to steer the deliberations of the seminar with great enthusiasm and an abundant sense of humour. The advice and guidance of these experts were particularly helpful to the participants from the museums of the Asian countries. A number of directors and curators of other museums, especially from India, also attended the seminar as Observers.

### *Working Sessions*

The seminar, which was formally inaugurated by Mr. Prem Kirpal, Educational Advisor and Secretary to the Government of India, consisted mostly of working sessions held at the National Museum, New Delhi, punctuated at frequent intervals by extremely educative and instructive study trips to various museums and archaeological sites and monuments. The working sessions were devoted almost entirely to discussions on problems relating to the development of museums in the South-East Asian countries. Problems pertaining to museum buildings, their architecture, lighting, ventilation and interior designing, collections of museums and their storage, display and installation, ways and means of making the museum collections cater to the specific needs of the community, the museum's responsibility in education and research, problem of conservation of museum objects, the role of the specialized museums, the feasibility of setting up more Science museums in the developing countries, regional and international co-operation

between museums and the training of museum personnel were extensively discussed.

The Director of the seminar and the experts from the European countries who ably initiated and guided the discussions were able to throw a flood of light on the multifarious problems of the museologist, and this considerably helped the participating members from the developing South-East Asian countries in properly understanding the current trends in museum functions and the most practical approach to these problems. These discussions indeed proved extremely fruitful, since a number of practical recommendations eventually emerged out of them.

The following is a brief summary of some of the more important recommendations made at this Seminar:

1. Systems for the protection of cultural and scientific property may be formulated and made effective in countries where such systems are not presently in existence.
2. Due attention should be paid to the phenomena of the present as well as the past, both artistic and scientific by the museums of each country for the purpose of collecting, exhibition, research and education, including the promotion of higher standards of industrial design.
3. Due consideration may be paid by the countries of Asia to the importance of the conservation of nature.
4. Museums should co-operate in programmes of exchange of objects on the extra-national as well as on the intra-national level.
5. Central Laboratories for the Conservation of museum object may be established in each country. (India already has well established Conservation Laboratories at the National Museum, New Delhi, at the Madras Government Museum and one or two other museums).
6. Architects charged with the responsibility of designing new museum buildings may be provided with an opportunity of travelling abroad and studying museum architecture in advanced countries.
7. National associations of museums may be organised in those countries in which they do not at present exist. (In India

there is already a National Association of Museums functioning, namely, the Museums Association of India).

8. Within each country a working party may be established to work out educational programmes of museums in consultation with schools, colleges and universities.

9. More science museums may be established in the developing countries. (It should be noted that apart from India and Japan, few countries in South-East Asia have science museums).

10. A Regional Training Centre for Asia and the Pacific especially for training in methods pertaining to natural history and science museums may be established in Tokyo. This was already recommended at the Tokyo Seminar held in 1960.

11. A Regional Training Centre on the conservation of museum objects may be established in the National Museum, New Delhi, and this will serve as an adjunct to the Rome Centre. Other large museum conservation laboratories such as the one at the Madras Museum will function as zonal centres.

12. A Regional Centre of the International Council of Museums (ICOM) may be established in Asia as a pilot project; this Centre would concern itself with the co-ordination of training facilities, the organisation of periodic meetings and other related activities.

Besides the actual working sessions, talks, discussions, slide shows and film shows on museum subjects, the programme of the seminar also included demonstrations in the galleries of the National Museum, Crafts Museum, Tibet Museum, Nehru Memorial Museum, National Children's Museum, the National Gallery of Modern Art,—all in New Delhi—and in the Prince of Wales Museum, Bombay, and visits and study trips to various other museums, monuments, forts and palaces throughout North India. The study trips organised by this seminar included visits to the Red Fort, Delhi, Akbar's Tomb, Sikandra, Fatehpur-Sikri, Agra Fort and Taj Mahal, the City Museum and the Palace Museum at Jaipur, Bharatpur, the 18th Century furnished palace at Deeg, Rajasthan, the Bharat Kala Bhavan of the Banaras Hindu University and the Ramnagar Palace Museum at Banaras, Saranath and its site Museum, the Sanchi Stupa and the site Museum at Sanchi, Aurangabad, Ajanta, Ellora and Elephanta. These study trips provided a series of extremely educative and exciting ex-



periences both to the participants from the neighbouring Asian countries and to the European experts and served as pleasant and refreshing interludes in between the spells of serious work sessions.

Some of the museums visited during these study trips were unique and constituted examples of certain specialised types which can be seen nowhere else in India. The Amber Palace near Jaipur in Rajasthan State, for instance, is a noteworthy monument visited by the members of this Seminar. This ancient Palace, begun by Man Sing I (1600) and completed by Jai Singh II was the home of the Maharaja, his family and court, before the founding of Jaipur. It constitutes a "period", and in some respects it is a history type of museums as a monument of its time, still with its typical architecture and interior ornament of the period. The Maharajah of Jaipur's Museums, housed in several palatial buildings in the City Palace at Jaipur, perhaps contain the richest collection of textiles and costumes in India, including embroideries, brocades, chikan, jewelled costumes, carpets and rugs. The collection of carpets and rugs in this Museum is unique and contains examples from Jaipur, Lahore, Multan and Persia.

#### *"Period House"*

The Palacē at Deeg, near Bharatpur in Rajasthan State which was also visited by the participants of this Seminar, has a distinctive architectural style, and was of special interest to museum curators, as it represents a type of "period house" or "period room" museum—a type which is very rare in India—in which the various apartments are furnished with their actual original furniture as they were in the olden days. It is actually a group of palaces, built by Suraj Mal of Bharatpur between 1725 and 1763, and was a residence of the Maharajahs of Bharatpur during the early days. It is now a protected monument of the Archaeological Survey of India.

The Sessions of this seminar at the National Museum, New Delhi, terminated on February 22, and, after an interesting tour to Sanchi, Aurangabad, Ajanta and Ellora, the seminar finally held its closing sessions at the Prince of Wales Museum of Western India in Bombay, on February 27 where the participants had the pleasure of witnessing some of the good modernised displays, especially in its natural history galleries.



## SECTION III : BIBLIOGRAPHY OF BOOKS AND ARTICLES

(Note: Titles of books and periodicals are in italics; under each subject and country books are listed first and then articles, all in alphabetical order).

### Abbreviations

BSOAS:	Bulletin of the School of Oriental and African Studies
E & WNS:	East and West — New Series
FA:	France-Asie
HWM:	Hindu Weekly Magazine
I:	Indica
IAC:	Indo-Asian Culture
JAOS:	Journal of the American Oriental Society
JASP:	Journal of the Asiatic Society of Pakistan
JIH:	Journal of Indian History
JSEAH:	Journal of South East Asian History
NUJ:	Nagpur University Journal
VIJ:	Visvesvaranand Indological Journal

## ART

### INDIA:

Agrawala, V. S.: *Studies in Indian Art* (Pub. by Vishwa-vidyalaya Prakashan, Varanasi, Rev. in *HWM*, 24-7-1966):

This fascinating book on Indian Art by Dr. V. S. Agrawala, Professor and Head of the Department of Art and Architecture, Benares Hindu University, is a collection of 45 papers the Professor had contributed to various journals, covering a wide range of subjects such as Indus Valley Art, Mauryan Art, the great stupa of Bharhut, Mathura Art, etc. Each paper embodies original interpretation of the subject, with substantial research and citations from Rig Veda, the epics, puranas and Sanskrit kavyas together with Buddhist and Jaina literature. The lucid exposition of each subject initiates the reader into the magnificence of Indian Art and the deeper meaning that it seeks to convey. As the author rightly points out, Indian art is to be studied at two different levels, viz., the external form and the inner meaning. "By looking at these two with equal insight, one may be able

to recover the true and full significance of the Indian mind as emphasised in the creations of art”.

Dikshit, Dr. Moreshwar: *Studies in Ancient Indian Glass-I. NUJ*, Vol. XV No. 1, Oct. 1964, Pp. 25-33):

The earliest known variety of true glass was found at Tell Asmar in Mesopotamia in circa 2700-2600 B.C. on stratigraphical considerations. In Egypt it was used for a considerable time. At the side of Maski, famous for its Asoka edict, a few glass bangles have been unearthed. The beads and bangles, found in Harappa represent a stage of manufacture, approaching the modern glass. Recent excavations at Maheshwar reveal the use of glass in Maurya period. Kauṭilya refers to glass manufacture in 2 contexts and from this, we can infer that Indians were familiar with the technique of glass making.

Ishtiaq Khan, Muhammad; (Communicated by Dr. M. A. Gafur) Mathura objects in Taxila Museum; (*JASP*, Vol. XI, No. 1, April 1966, Pp. 41 to 49 with 4 plates):

Mathura, noted as a centre of Kṛishṇā cult, enjoyed a key geographical position as a meeting place of important commercial routes. It became the centre of artistic activity during the Maurya, Sunga and Kushāṇa periods. Scenes from the Jaina and Buddhist legends are depicted there. The statues and reliefs and the querns found there show no indication of the Gāndhāran influence in Mathura art. But there seems to have existed a constant contact between both the centres as it is proved by the discovery of Gāndhāran art objects in Mathura. The objects of Mathura art also found their way to Taxila.

#### SIKKIM:

*Rgyan—Drug Mchog: Gnyis* (Published by the Namgyal Institute of Tibetology, Gangtok, Sikkim, Pp. 54 with five plates in colour and 2 in black and white. Rs. 25/- Rev. FA, Autumn 1965, page 133):

The book is dedicated to Pandit Nehru who opened the Institute in 1958. The crown Prince of Sikkim has written the introduction. The five colour plates of Tibetan thankas representing the Eight Masters are the heirlooms of the Namgyal family. They were painted in 17th century. The plates are followed by a descriptive note.

## CULTURE

## GENERAL:

Foster G. M.: *Traditional Cultures and the impact of technological change* (Harper and Brothers, New York, \$ 4.75 Rev. HWM, 20-10-63):

The far-reaching influence of technological development and the factors which tend to arrest the pace of change in modern societies are indeed appropriate themes to reflect upon. Professor Foster, a renowned anthropologist, brings to bear on his work in this book a wealth of experience gained as a result of extensive travel and elaborate research. The book opens with the story of a monkey which tried to rescue a fish from the raging waters of great flood, but received no thanks for his 'act of mercy', because the fish felt uncomfortable out of water. Much the same might apply to the man stepped in traditional culture, if he were to be levered out of it by technological change.

The opening chapters of the book discuss many patterns of cultural change and the dynamics of such change. This is followed by a detailed description of social, cultural and psychological barriers to technological change. In a reference to India, the author makes much of the "prestige" factor as a motivating force underlying social change. It may be well to point out the society in India is not a competitive society, as it is in the United States. People have a way of accepting hardships and inconveniences. Technical aids may, however, possess an appeal when people realise that these aids make for greater ease and comfort of living.

Of special interest to field workers are the chapters on the problems of the technical expert, the conceptual context of the anthropologist, and the bearing of technical aid on social science. It is consoling to note that the author is not swept away by an enthusiasm for change, but is aware of the fact that "members of single societies, as individuals and in groups, can make choices only within certain boundaries". It is important particularly for the western-oriented thinker, to realise as Professor Foster emphasises that "it is the height of irresponsibility to lead the culturally hungry people of the newly-developing countries to believe that they have complete freedom of self-determination". What is taking place in the Congo today, affords several striking illustrations of this trenchant observation.

## ASIA:

Auboyer, Jeanine: *Les Arts de l'Asie Orientale et de l'Extrême-Orient* (Paris, Presses Universitaires de France, 1964, P. 126. Rev. *E and W.N.S.*, Vol. 15, Nos. 3-4 (Sept.-Dec. 1965), P. 334):

This volume provides a broad and detailed survey of the arts in Eastern Asia. The subject matter is dealt with in terms of 2 major areas of cultural and artistic expansion in Asia. India and China, Cambodia, Champa, Burma, Thailand, Laos and Indonesia are included within the Indian sphere of influence while Turkestan, Tibet, Vietnam, Korea and Japan come within that of China. The book seeks "to stress the various components and original features in every single phenomenon through an analysis of those historical and religious factors that have conditioned development".

## CENTRAL ASIA:

Masson, V. M.: *Srednyaya Aziya i drevnij vostok: Central Asia and the Ancient East*, (U.S.S.R. Academy of Sciences, Institute of Archaeology, Leningrad Section, "Nauka" Publishing House, Moscow, Leningrad, 1964, Pp. 467 with 85 illustrations. Rev. *E. and W. N.S.*, Vol. 15, Nos. 3-4 (Sept.-Dec. 1965, Pp. 310-315):

The author is an acute observer of historical data. The history of South West Central Asia is derived from the excavations of the magnificent painted pottery, which gives a clue to the routes linking Central Asia with other cultural areas of Central Mediterranean. The author begins with the mesolithic and pre-pottery neolithic stages, which is an index of the evolution of culture of the ancient peoples. The entire account is enlivened by frequent ethnological parallels taken from different parts of the primitive or proto-historic world.

## CEYLON:

Evers, Hans-Dieter: *Kulturwandel in Ceylon*. (Verlag August Lutzeyer, Baden-Baden, 1966, Pp. 206, Glossary, Index Rev. *JSEAH*, Vol. 7, No. 1, March 1966, Pp. 136-37):

The book deals with the process of social change in Ceylon and it is the first of a series of studies to deal with the contributions of social sciences to the understanding of the process of social change in the developing areas. The author spent one year in Ceylon to carry out field work in 1958-59. He has assimilated

enough ideas by studying similar works by American scholars. He is extremely sensitive to record the traditional values and their influence in the political evolution of Ceylon.

#### INDIA:

Srivatsava, G. P.: *Traditional Forms of Cooperation in India* (Indian Cooperative Union, New Delhi, Rs. 7.50, Rev. HWM, 13-10-64):

The Indian Co-operative Union has done well in publishing the results of the research into the traditional forms of co-operation in India. The author has quoted authorities to prove that the co-operative way of life was universal in ancient India and that it was based on Dharma, which guided the socio-economic and political life of the community. This Dharma was codified according to the nature and needs of each group, such as Kula Dharma among kingsmen, Grama Dharma for the village, Shreni Dharma for professional guilds and Jati Dharma for castes. The principle underlying the Dharma was "self-giving" rather than 'self-seeking.'

Emeneau, M. B.: *Toda Dream Songs*: (JAOS, Vol. 85, No. 1, March 1965, Pp. 39-44):

During 1935-38 a corpus of 260 songs of the Todas was transcribed at dictation, the chief informants being Kenoz and Kanfisody. They are dream-songs, the singers being persons who had died just a few years before. The dead men, singing, in the dreams, rehearse the tribal activities in which they can no longer take part. The dead women's songs represent the jealousy of the new wife the widower proposes to marry. In another, the wife with only girl children laments over the intention of the husband to divorce her and marry another wife. The songs reveal "The Toda attitude to the dead, as merely Todas in another state, who, debarred from active participation in some Toda activities, yet feel Toda sentiments and express them by the Toda means for expressing sentiments".

Gorekar, N. S.: *India and Persia through the Ages* (I, Vol. 3, No. 1, March 1966, Pp. 25-36):

The author traces the cultural and commercial intercourse between India and Persia from earliest times. The ancestors of Indo-Persians lived together for sometime in the Oxus Valley with a common language, which, in course of time, split into Indic and Iranic from which Sanskrit and Persian developed. A number

of Persian words has now become part of our daily Indian speech. Throughout the history of the two countries, their interrelationship is clearly evident. The Gandharan Art and the Mughal School of painting are greatly indebted to Persian inspiration and technique. The author feels that the Persian influence on India is stronger over the northern part of India than that of India on Persia. He draws the conclusion that "the silver links with which India and Persia were attached to each other are visible" in every aspect of a developing social life.

### INDONESIA:

Sarkar, Prof. Himansu Bhusan: *The Cultural and Political Background of Indo-Javanese History. The Second Phase: The first fruits of the impact of Indian and Austronesian civilizations in Indonesia*, *JIH*, No. 127, April 1965, pp. 87-109 (Contd. from 125 August 1964):

Concludes: "The native population came to realise in course of several centuries of contact that the foreigners represented a superior culture which did not pose any military threat to them, and they voluntarily adopted themselves accordingly. When this synthesis was achieved by the 8th century, the stage was set for ushering in the golden age of Indo-Javanese history". (p. 109).

### SOUTH ASIA:

Mallowan, M. E. L.: *Early Mesopotamia and Iran*. (The Library of Early Civilizations, pp. 142. London: Thames and Hudson, 1965. Price 30 sh. Rev. *BSOAS*, Vol. XXIX, Part I, 1966, p. 194):

The book is one of a series expanding and bringing up to date the chapters of the symposium *The Dawn of Civilization*. Architecture, art and crafts for the 'Ubaid, Ur III, early dynastic and Ur III periods (i.e. C. 4000—2000 B.C.) are discussed. The author brings his own interpretation to many difficult subjects and no other book serves as so reliable and clear a guide to the relations between the two civilizations as this one.

### DRAMA

#### INDIA:

Joga Rao, S. V.: *Andhra Yakshagāna Vangamaya Charitra* (Andhra University, Waltair, Rs. 10/- Rev. *HWM*, 20-10-63).

Yakshaganas came to be written in profusion during the medieval period for the entertainment of the common people. Zamindars and big landholders commissioned their court poets to



write Yakshaganas. Many of these dignitaries maintained Yakshagana troupes and they performed for the delectation of their agricultural tenants during the off seasons. The Yakshagana literature grew and it constitutes one of the important branches of our cultural heritage. With the revival or interest in our culture many scholars worked in collecting Yakshaganas from different parts of South India. The texts of a few were printed. A perusal of the book under review will show the enormous wealth of Yakshagana literature. The author has patiently laboured and has produced a scholarly work. He has traced the origin and development of Yakshagana in great detail in Part I. In Part II of the book he has mentioned about 500 Yakshaganas. The present work is a big compendium. The author has travelled to many places for collecting materials for his work.

## HISTORY

### BURMA:

Aung, MaungHtin: *The Stricken Peacock; Anglo-Burmese Relations* (Martinus Nijhoff. The Hague, 1965 16-25 Guilders. Rev. *JSEAH*, Vol. 7, No. 1, March 1966, pp. 131-132):

The author strongly feels that it is wrong on the part of British historians to ascribe the British annexation of Burma to the arrogance of the king of Burma. Such an one sided version is based on "False and fraudulent evidence". The reviewer D.G.E. Hall feels that the author has not made a real contribution to knowledge, in this book, for, all the information is taken from previously published books. Hence the need for a new book on Anglo-Burmese relation, based upon research into original sources. As it is, the book suffers from an excessive tendency to put the Burmans always in the right and omit evidences to the contrary.

Osborne, Milton E.: *History and Kingship in Contemporary Cambodia*; *JSEAH*, Vol. 7, No. 1, March 1966, pp. 1 to 14):

The author is inclined to feel that writers have failed to take account of past events of Cambodia in estimating the present political developments there. The importance of the Angkorian past is clear to a visitor to Cambodia, who sees the flag, the monuments and the decorations. "In the Central role of the monarch in Independent Cambodia, there is appeal to history...to the Cosmological concepts...which sustained the impact of Indian cul-

ture in earlier times". The author concludes that some of the westernised institutions there should not serve as an index for the sudden disappearance of traditional concepts and attitudes about leadership.

#### CEYLON:

Arasaratnam, S.: *Ceylon. The Modern Nations in Historical Perspective*. (Prentice-Hall, Englewood Cliffs, N. J., pp. VI, 182, Index. Price 1.95 \$. Rev. *JSEAH*, Vol. 7, No. 1, March 1966—pp. 133-136):

This volume is too small to give the author a scope for a fuller analysis of a compact and readable survey of the Island's history. Yet the book gives an account of political developments from Independence to the present, with a longer review of the period from the colonization of the Island by the Sinhalese in the 5th century B.C. to the end of the colonial period in 1948. But, no attempt has been made even to give a sketchy account of the antecedents of the Island's present difficulties.

DeSilva, K. M.: *Social Policy and Missionary Organizations in Ceylon 1840-1895*; (Imperial Studies No. XXVI Longmans, Green & Co., Ltd., London, 1965, pp. VIII, 318. Appendices, Bibliography, Index 45 sh. Rev. *JSEAH*, Vol. 7, No. 1, March 1966, pp. 132-133):

The field of study of the book is limited to 15 years during which the British Colonial Government's Social Policy in Ceylon was influenced by Missionary Organizations, in respect of Labour emigration, educational policy, and connection with Buddhism. "This book is an excellent portrayal of the mechanics of pressure group activity in Mid-nineteenth century Ceylon. The author has explored the missionary archives in London, as well as the Colonial office records and provides an illuminating though, at times, tedious account, of how and why a particular policy adumbrated by the Missionaries, come to be accepted by the Colonial administrators both in Whitehall and Ceylon."

#### INDIA:

Aziz Dr. K. K.: *Britain and Muslim India*: (London, Heinemann, 1963, pp. IX 278, price 42 sh. Rev. *JASP*, Vol. X, No. 2. December 1965, pp. 187-189):

The author traces, in the Book, the development of Muslim Nationalism in India during 1857-1947. He maintains that the left wing in Britain was more favourable to the Congress than to the

Muslims because the Hindus accepted western principles while the Muslims continued to be orthodox. Dr. Aziz strongly feels that the Muslims are to be blamed for poor publicity work. The book is well-written.

Tarafdar; Dr. Momtazur Rahman; *Husain Shahi Bengal* (1494-1538 A.D.): (A Socio-Political Study; Asiatic Society of Pakistan publication No. 16, Dacca, 1965, pp. VIII 401; price Rs. 25.00 Rev. JASP, Vol. X, No. 2, December 1965, pp. 169 to 186):

It is a comprehensive study of the socio-political life in Bengal in the Hussain Shahi period (1494-1538). It is a welcome addition to the list of books making a study of a select period. It is well-planned and well-documented. The author has drawn materials from a wide range of sources. In spite of minor defects, the book adds much to the historical literature of Muslim Bengal.

Chowdhury, Abdul Momin; *The Pāla Empire at the times of Mahipāla I* (C 995-1043 A.D.) (JASP, Vol. XI No. 1, April 1966, pp. 17 to 30):

To pass through vicissitudes is a normal feature with any monarchy in India. The Pālas were no exception to the rule. The first three rulers saw a glorious reign. But from the death of Deva pāla (c 861 A.D.) till the accession of Mahipāla I (c 995 A.D.) forces of disorder set in and a period of stagnation was noticeable. The author cites the relevant sources to show that Mahipāla held suzerainty over Maghadha but not over eastern Bengal. Credit is given to King Mahipāla I for re-establishing Pāla authority over the original Kingdom.

Gokhale, B. G.: *The Early-Buddhist Elite* (JH, No. 128, (August, 1965), pp. 391-402):

Discussions of evidence from the Thera and Theri Gāthās and their commentaries on regional distribution, social origins and reasons of conversion in the period 500-250 B.C. with particular reference to the influence of the Buddha's personality.

#### INDOCHINA:

Field, Michael; *The Prevailing Wind: Witness in Indo-China*. (Methuen & Co. Ltd., London, 1965, pp. 392. Index, illustrations. 42 sh. Rev. JSEAH, Vol. 7, 1, March 1966, pp. 147-47):

The author was the correspondent of the *London Daily Telegraph* in Indo-China during the years 1956-62. His book is the

result, partly based on personal experience, of political events in Laos, Cambodia, Thailand and Vietnam in the years following the Geneva Conference of 1954. Each country is dealt with separately. A valuable feature of the section on Cambodia is the profound analysis of the relations with the Chinese People's Republic. In fact, the book itself is set in the context of the resurgence of a United China. Field believes "That the mellowing effect of human nature experienced in other communist countries will work, if gradually, to moderate the scorching prevailing wind."

#### PAKISTAN:

Wilcox, Wayne Ayres; *Pakistan, the Consolidation of a Nation*; (New York and London. Columbia University Press, 1963, pp. IX 276; price \$ 6.00. Rev. JASP, Vol. X, No. 2, December 1965, pp. 187-188):

The book focuses our attention on the one important aspect of political development, the task of integrating a host of native states in Pakistan. The study is very useful and well-done. The main stages in the process of integration have been well-traced by the author.

#### SOUTH EAST ASIA:

Bastin, John and Roolvink. R. (Ed.): *Malayan and Indonesian Studies*; (Oxford University Press, London, 1964, p. XII, 357, Index. Price 84 Sh. Rev. JSEAH, Vol. 7, No. 1, March 1966, pp. 138-39):

The volume contains 19 essays, contributed by scholars from six countries, to honour Sir Richard Winstedt, an expert in Malay language and customs, who gave 32 years of his life to service in Malaya. Most of the essays deal with topics on Malayan history and Literature. The topics dealt with among others, are the Hikayat Raja-Raja Pasai, the Malay Annals and Modern Indonesian Poetry. The volume has been well reviewed by Brian Harrison, though it is difficult to assess the value of all the contributions:

Kelly, G. M.: *The Teaching of Southeast Asian History*: (JSEAH, Vol. 7, No. 1, March 1966, pp. 86 to 96):

The author feels that a correct approach to the History of S.E. Asia is yet to be made. He remarks Historical analysis of

S.E. Asia from the Asian side is still far too exiguous to redress the "European distortion we have been considering." The author's purpose in the analysis is to show that the European accounts have a western bias while those of the area contain significant omissions and deficiencies. The author's orbit of study relates to French Indo-China, British Malaya and Dutch East Indies. The author keenly awaits a "Growth Economics" history of S.E. Asia.

## LITERATURE

## INDIA:

Sastri, Pandit S. Subramanya and Iyengar, T. R. Srinivasa; (Tr.) *Saundaryalahari* (The ocean of beauty); Theosophical Publishing House, Adyar, Madras, 3rd Ed. 1965, pages XIX, 285. Price Rs. 9-70. Rev. *Brahmavidya*, Vol. XXIX, parts 1-4, 1965, pp. 280-281):

A most popular and fine poem in Sanskrit Literature, this Stotra contains a series of Mantras to be used by the Upāsaka (of Sri—Vidya). A Roman transliteration of the text, an exhaustive commentary in English and the faithful translation are very much helpful even to foreign lovers of the work. The date and authorship of the poem are also fully discussed.

Theodore, Sunderaraj, A. and Hakari, Devendra Kumar; (Tr.); *Thus Spake Baśava*; (Basava Samiti, Bangalore-9, 1965, Pages iv, 82. price Rs. 0.50. Rev. *Brahmavidya*, Vol. XXIX, parts 1-4, 1965, pp. 285):

Contains 108 select sayings of Śrī Baśava (the great saint and mystic of the 12th century) rendered into English. It is part of the 8th centenary celebrations of Śrī Baśava, proposed to be held in 1967 by the Baśava Samiti. The preface on the teachings and bibliography of Baśava along with a comparison of the sayings of saint Teresa and Tamil Śaiva saints is fairly comprehensive.

Artola, George T.; Ten Tales from The Tantrōpākhyāna; (*Brahmavidya*, Vol. XXIX, parts 1-4, 1965, pp. 30 to 73):

The tales are taken from the unique Trivandrum manuscript Tantrōpākhyāna described for the first time in the Adyar Library Bulletin, Vol. 21. It consists of frame stories and emboxed tales like the Pancatantra; it is doubtless a South India production. The ten tales, in Sanskrit, are edited and translated in English.

Raja, K. Kunjunni: The Nirukta vārttika of Nilakantha; A Metrical commentary on Yāska's Nirukta; (*Brahmavidya* Vol. XXVIII, Parts 3-4, Dec. 1964, pp. 250-262):

Nilakanta, the commentator, a native of Koṇṭayūr in Kerala was a brahmin of the Yajurveda Sāka who later took to Samnyasa under the name Padmapāda. The work is a metrical commentary on Yāska's Nirukta in Anustubh metre. Extracts from the commentary are quoted. The available mss. breaks off in the middle of 17th section of the 6th Chapter. The author of the article feels that in the light of evidence it is clear that 'This Nirukta—vārttika is identical with the work of that name from which Paramesvara quoted in his Gopalika commentary on Mandana's Sphotasiddhi'.

Venkatasubbiah, A.: A Tamil Version of the Pancatantra; (*Brahmavidya*, Vol. XXIX, parts 1-4, 1965, pp. 74 to 143):

This is based on the Tamil Manuscripts on Pañcatantra found in Maharaja Serfoji Sarasvati Mahal Library at Tanjore. It is incomplete and breaks off in the middle of a story. The stories contained, in the Nandaka—Prakāṇḍa and a portion of Mandūka-Prakāṇḍa are given here in English. The Kathāmukha, found in the manuscript is also translated in English and given here.

#### INDONESIA:

Uhlenbeck, E. M.: *A Critical Survey of Studies on the Languages of Java and Madura* (Koninklijk Instituut voor Taal—Land- en Volkenkunde, Bibliographical Series 7, pp. VIII, 207, 3 plates, 2 maps 'S-Gravenhage: Martinus Nijhoff, 1964. Guilders 16. Rev. BSOAS, Vol. XXIX, part I, 1966, pp. 205-06):

This latest publication of Professor Uhlenbeck has limited its scope to Java and Madura. It is limited to 3 linguistic sections. Sundanese and Madurese, being 'minor languages' have been treated exhaustively. For Javanese this was not possible though the author refers to several existing bibliographies. The author, holding the chair of Javanese in Leiden is impartial and fair to his colleagues and predecessors.

#### MEDICINE

##### INDIA:

Patel Raojibhai Manibai: *Manav Mootra* (Human Urine-an Elixir of Life, a treatise on Urine therapy for Universal health; Bharat Sevak Samaj Publications, Pankornaka, Ahmedabad 1963, pp. 365, Rs. 4-00):

This is an English translation of the book originally published in Gujarati under the title *Manav Mootra* (Human Urine). The

foreword to this book by Dr. Jivraj N. Mehta, former Chief Minister, Gujarat State, Ahmedabad and now High Commissioner for India at London, himself an eminent doctor observes "The belief that urine is not an excreta but is one's life water, gifted by nature for the purpose of healthy living and for use as a main therapeutic measure for almost the whole range of human diseases, including such diseases as Cancer and pulmonary tuberculosis is intriguing, interesting and fascinating. If it could be substantiated by human experiments undertaken and planned on a scientific basis, it would be a great boon to human beings, more so in the modern age of space and travel"—The author drew the inspiration for the book from a book entitled "The Water of Life" written by John W. Armstrong who claims to have been inspired by his own interpretation of biblical writing in the fifth chapter of Old Testament 'drink waters out of thine own Cistern' as equivalent to a command to drink one's own urine. The present author has sought historical evidence of health preserving properties of individual's own urine, by quotations from the Puranas, the Bible, as well as from Ayurvedic and Jain literature"....Case histories of instances of beneficial effects of the therapeutic use of one's own urine are recorded. The case records of its usefulness in pulmonary tuberculosis, bone tuberculosis, gland tuberculosis, diabetes mellitus, gangrene, cancer and other growths, retention of urine, nephritis; heart diseases uritral stenosis high blood pressure, oedema, malarial fever, filarial diseases and other fevers, coughs and colds eosinophilias, asthma, deep wounds, burns, obesity, cataract, glaucoma, menstrual disorders, pyorrhoea, hyper acidity, gastric ulcer, appendicitis, colitis, sprue, ascitis, gout, spondylitis, hemiplegia, eczema, leucoderma, psoriasis and leprosy and other disorders are quoted. These case reports are random samples and do not come from any definite groups of diseases in a series which could lead to any statistical analysis. It is written in a stimulating style and is fairly thought provoking to necessitate further trials planned on scientific basis, prior to partial or complete acceptance or rejection."

Vogel, Claus (Tr. and Editor): *Vāgbhāṣa's Aṣṭāṅghrdaya-samhitā*. (the first five chapters of its Tibetan version, edited and rendered into English along with the original Sanskrit; Franz Steiner Verlag GMBH, Vol. XXIX, parts 1-4, 1965, pp. 275-279):

This work is mainly concerned with establishing and interpreting the Tibetan version of the work. Only the first 5 chap-

ters, out of 120, have been done here. The introduction, in 43 pages describes the date and life of Vagbhata. The volume ends with a full bibliography and two appendices. It has been well printed, with faultless diacritical marks.

## MUSIC

### VIETNAM:

Khe, Tran. Van; *La musique vietnamienne traditionnelle* (Paris Presses Universitaires de France, 1962, pp. 384. Rev. E and W N.S. Vol. 15, Nos. 3-4, Sept.-Dec. 1965, pp. 343-44):

The author reconstructs very clearly the historical periods in which the evolution of Vietnamese music takes place and examines and describes the ancient musical instruments (interesting among them the "Syrinx of Pan") and those which followed them". A chronological picture of the history of the music of Vietnam completes the volume. The work is fundamental by nature as it describes the musical tradition of Vietnam and that of the Far East.

## PAINTING

### INDIA:

Kapur, Geeta: Some characteristic attitudes in contemporary Indian Painting: (IAC, Vol. 15, No. 2, April 1966, pp. 145 to 154):

The author studies the major distinctions between the abstract and the figurative paintings. He cites examples of such art in Bengal from those drawings by eminent artists like Krishna Khanna, Amba Das, Mohan Samant and others. Kapur feels that the abstract painting "must have an idea taking off from intellectual, emotional, aesthetic, stimuli and embodied in pictorially appropriate space and form." The purpose of this article is to discover latent attitudes in the Indian Art scene and articulate them with their major issues and implications.

## PHILOSOPHY

### INDIA:

Krishnamacharya, V. (ed.): *The Sārīrakārtha—Samskṣepa* of Rāghavācārya *Brahmaṇḍa*, Vol. XVIII, Parts, 3 and 4 Dec. 1964, pp. 265-276):

The book, published for the first time, is a brief meterical work in 114 Anuṣṭubh verses giving clearly the main principle



of the Viśiṣṭādvaita school of Vedānta. Details about the author are unknown. The book is based on a palm leaf manuscript in grantha script in the Adyar Library. The original text is reproduced here in Devanagari characters.

Kunhan Raja, Dr. C.: *The Sāṅkhya Kārika of Īśvara Kṛṣṇa* with translation, exposition, and notes in English. (V. V. Research Institute, Hoshiapur, Punjab, 1963. Page XVII, 193. Price Rs. 10/-. *Brahmavidya*, Vol. XXVIII. Parts, 3 and 4, Dec. 1964, pp. 281-82):

The present volume by C. Kunhan Raja, posthumously published, contains a clear exposition and critical notes on the text of the Kārika. The introduction is learned and informative, and deals with the minute points of almost all the Darsanas. The book is a scholarly production and deserves a careful study.

Potter, Karl, H.: *Presuppositions of India's Philosophies*: (Englewood Cliffs, N. J. Prentice-Hall, Inc., 1963. pp xii + 276. Rev. E. & W., NS. Vol. 15, Nos. 3-4. Sept.-Dec. 1965, pp. 380-81):

The author begins by drawing a distinction between Dharma and Mokṣa which western philosophers treat under logical terms. Potter clarifies the terms systematically to identify in them, what he calls *Presuppositions*. He also analyses the reviews of Śrī Rāmānuja and Īśvara Kṛṣṇa in the matter of the real concept of liberation. Potter's work is very useful in the sense that it aids in clarifying the category to which the problem of freedom, and the relationship of this problem to the fundamentals of Indian metaphysics, really belong.

Ramakrishna Rao, K. B.: *The Buddhacarita and the Sāṅkhya of Arāḍa Kālāma*: (*Brahmavidya*, Vol. XXVIII, Parts 3 and 4, Dec. 1964, pp. 231 to 241):

The author feels that sage Arāḍa Kālāma's exposition in Buddhacarita has a closer affinity of conception and thinking to the ancient Epic schools of Sāṅkhya and Yōga than to Īśvara Kṛṣṇa's Sāṅkhya Kārika. A comparison of the philosophy of Arāḍa and Caraka is given in respect of the concept of Kṣhetra, Kṣhetragña, mōksha and Samsāra. The implication of Arāḍa's philosophy are summarised.

## RELIGION

## INDIA:

Wadiyar, H. H. Śrī Jaya Chamaraja: *Religion and Man*; (Orient Longmans, Madras, 1965. Pages X 40. Price Rs. 3/-. Rev. *Brahmavidya*, Vol. XXIX, parts 1-4, pages, 290):

A well produced booklet, consisting of two lectures delivered under the Ranade Foundation at the Karnataka University, Dharwar in 1961. The first lecture is entitled "Roots of Religion in Vedic Thoughts" and the second is on "Religion and the values of human life." The author maintains that Hinduism "is not based on mere dogma but on reason" and it is not polytheistic.

Barua, P. R.: *Sākka in Pāli Literature*; (*JASP*, Vol. XI, No. 1, April, 1966, pp. 1 to 16):

The author outlines the Buddhistic legends connected with Sākka (Sans. Sakra). The legends say that Sakra and even Brahma are inferior not only to the Buddha but also to a Bikku because they have attained Arhatship while Sakra (Indra) and Brahma are not free from lust, hatred and illusion. The Sakka-Samyutta of the Samutta-Nikāya contains a number of legendary stories about Indra, the king of Gods in Tāvātimsa heaven. Indra is afraid of meeting the Buddha and so sends one of his Gandharvas to befriend him, when he is in a favourable mood of mind.

Barua, R. B.: *The Pabbajiā and Upasampadā Ceremony in Buddhism*; (*JASP*, Vol. X, No. 2, December 1965, pp. 49-62):

Details extensively the ceremonies connected with the initiation of a monk, described in Vinaya Piṭaka. At first Buddha himself ordained the monks, though subsequently it was left to his devoted disciples. The rules for initiation of novices were framed including the qualification of people and punishments for misconduct. Upasampadā is a higher form of initiation. Both the processes end in taking refuge in the Buddha, Damma and Sangha.

Gonda, J.: 'Gifts and 'Giving' in the Rigveda'; (*VIJ*, Vol. II, Part I, March, 1964, pp. 9 to 30):

The author of the article surveys the use of dadāti and the related nouns in the several hymns of the Rigveda. Dāna is praised in the Veda and the donor and donee must be deserving individuals. The important aspect of Dāna is the essential angā attached to a Dakṣhina namely Sraddhā. In the six Angas of Dāna, the emphasis is laid on Sraddhā.

Gupta, S. K.: Coconut (Tryambaka) in the Rigveda is the origin of Śiva cult; (Sodha—Barati, Vol. I, Parts I & II, December, 1965, pp. 43-60):

Several hymns and verses from Indian scriptures are quoted by the author to pull down the existing belief that Tryambaka is Rudra or Śiva and to prove that it means a coconut. Coconut has 3 eyes, the water in it is called Maruts and it has healing properties, about which a good deal is mentioned in the vedas. Hence the author's conclusion that the Rudra cult is a later development, though "it is neither non-Aryan nor pre-vedic. It is earlier than Mahenjo Daro, which cannot be pre-vedic."

Mahalingam, T. V.: Hayagrīva — The Concept and Cult; (*Brahmavidya*, Vol. XXIX, Parts 1-4, pp. 188 to 199):

Describes one god — concept, an incarnation of Viṣṇu, called Hayagrīva. It is conceived of as the reciter of the Vedas and as a presiding deity of knowledge and wisdom. "A speciality of the concept and cult of Hayagrīva is its acceptance by the Buddhists in India and its migration to such distant lands as China and Japan." The article contains two illustrations of the icons in the Tiruvendipuram temple (S. Arcot Dist).

Sharma, G. N.: Śaivism in Mediaeval Rajasthan; (*Brahmavidya*, Vol. XXVIII, Parts 3 and 4, December, 1964, pp. 221 to 229):

Śiva named variously in the inscriptions at Acaleśvara, Prabhu, Deva, Bhavānīpati, Ekalinga, Pinākin, Śaṃbhu and Svayāmbhu was considered the highest God of all the deities in Rajasthan. Lakulisa and Nath sects of the cult were fairly popular. The other sects, Saṃnyāsins, Khākis, Siddhas and Nāgas had their monasteries in Jodhpur, Udaipur, Bikaner, Jaipur and Kotah. Even the names of the teachers of those sects have been noted in the Archival records. Temples were either newly built or repaired. Most of them contained a Linga, some Chathurmukha Linga. Often Pārvatī and a Trident are found by the side of the God.

## INDONESIA:

Hooykaas, C.: *Āgama tīrtha; five studies in Hindu Balinese religion*. (Verhandelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel LXX, No. 4, pp. 253, 23 plates 5 maps. Amsterdam; N. V. Noord—Hollandsche Uitgevers Maatschappij, 1964. Guilders. 35 Rev. BSOAS, Vol. XXIX, Part I, p. 206):

A most illuminating book on the subject; Hindu religion and Śaiva Literature in Bali and Java. The author has drawn extensive materials from unpublished manuscripts and from Dutch and Indonesian sources. The materials, very well illustrated with photographs are studied under 5 headings; (a) cult of Sarasvatī, (b) Yamarājastava, Āsanapūja, (d) Śivalinga and (e) Śivarātri. The publication is very helpful for the reconstruction of the role and development of Śaivism in the culture of Indonesia.

#### TIBET:

Banerjee, Anukul Chandra; Expansion of Buddhism in Tibet; (*JASP*, Vol. X, No. 2, December 1965, pp. 17-28):

Traces the beginnings of Buddhist missionary activities in Tibet from 7th century A.D. when the largest contribution in respect of religion, literature and art was made by India. The then ruler of Tibet was King Naradeva, more prominently known as Sron-btsan-sgam-po, due to his meritorious deeds. He had works in Sanskrit translated into Tibetan. Big monasteries, shrines and a few statues of Buddha were set up. The part played by subsequent celebrities like Padmasambhava and Buston is fully outlined. The Lamist order sprang up there to teach discipline and corporate life.

## SECTION VI: ARTS AND CRAFTS

### NEW HANDICRAFT IS BORN

Kokeshi is a Japanese word meaning a doll made of turned wood having a moving head. This is a very popular item of toy in Japan. When I made one in India with Indian character I least expected that an entirely new handicraft would be born in this field. It was indeed a pleasant surprise to me when I saw our artists coming out with their inherent talents and original ideas in producing innumerable number of wooden-toys.

While I was the Director in charge of the Bangalore Design Centre under the All-India Handicrafts Board, some years ago, I had hinted at the immense possibilities of developing a new craft viz., 'Indian Kokeshis' both for the internal market and also as foreign exchange earners. It is possible to develop quite a number of interesting and typical Indian characteristics in these Kokeshis. The production of these kindled the minds of the Indian artists. Consequently a host of such dolls depicting various interesting Indian characters came into existence such as Brahmin couple, shy sisters, snake-charmer, kathakali-dancer, brother-sister, etc., etc. These dolls made a fascinating show in the counters of handicraft emporium.

The creators of some of these new designs are very simple and unassuming sort of artists quietly working in their small homes. One will be amazed to see them working with such modesty and yet their creation is something wonderful. Outstanding amongst them are Sarvashri Natarajan, Somasundaram, Dube, working as design artists in the Bangalore Design Centre and Krishna Murthy etc. who have established their own workshop. With them more team workers have appeared in the field and it is a pride to see a new handicraft created in our country providing work for so many of our young men and women. There are as many as six units busily engaged in this work to meet the increasing demand for Indian Kokeshis.

Some of my Japanese friends had an occasion to see these and being fascinated with the unique features of these dolls have

been sending gift-packets to Japan. The Mysore Government Arts and Crafts Emporium has been having a good export business of these dolls to the tune of about Rs. 1,000/- per month. The day may not be far off to see such dolls catching the world market and enabling many more craftsmen engaged in this trade with a fairly good margin of profit besides having an industry of their own.

(P. HARIHARAN in *HWM*, dated 20-10-63).

### DOLLS AND TOYS

Marco Polo, the Italian merchant who travelled to China in the latter part of the 13th century and held office under Kublai Khan became famous not so much for his achievements in China as for the account of his travels which he wrote after his return to Europe, and which being widely read, stirred the imagination of Western people. Mention has been made in his account of the creative genius of Indian craftsmen in the following words: "Whether it is sculpture, painting or any other creative art, the Indian skill to create, if not life itself, the likeness of life, is remarkable and is something which must be seen to be believed."

The dolls elegantly arranged on the Navarathri Kolu (stands) in South Indian homes are a beautiful sight. Be it the mythological Dashavathar or Sankar Parvathi or the latter-day Kabir with his beard and matted locks working on his loom, or the modern figures like the Japanese Geisha or the soldier with his cigarette glowing crimson, the images incorporate superb craftsmanship coming down the ages. The festival of dolls has helped to sustain the amazing skill at clay doll making in South India, notably Tamil Nad.

Recently, attempts have been made to put this industry on an organised footing. A co-operative cottage industrial society has been started to give continuous employment to the artisans throughout the year. The Madras Clay and Paper Toys Manufacturing Co-operative Cottage Industrial Society, perhaps the only one in the State, has 50 members who produce clay or paper dolls in their own home and deliver them to the society for sale. The society helps them in procuring the raw materials (clay, paper mache, paints, etc.). The craftsmen belong to the community of potters and reside and work in Kosapet near Perambur, where the society also has its premises. The value of annual produc-

tion in this industry is said to be around Rs. 2 lakhs and the society claims to handle a fourth of it.

The society's shelves are full of toys to meet the needs of the *kolu*. There is constant shift to new designs. There are doll sets depicting the entire South Indian culture and community life. This year, they have attempted reproduction in clay of whole stories from the famous animal fables for which India has been noted.

Apart from the Navarathri dolls, a beginning has been made in the production of toys to meet the general tastes of the people. Figures for wall and drawing room decoration, utility articles like flower vases, etc., are becoming popular.

In a typical home workshop, as many as 20 members of one family are seen working to produce a variety of toys and dolls. They use plaster moulds on the outside and shape the inside with very great skill by hand on tools. The next stage is slow and delicate and involves drying in the kiln for a week. The quality of the finish is astonishing.

The President of the Society, Mr. Ayya Subramania Mudaliar, said that the Madras Government had selected this society for making it a model co-operative under a scheme sponsored by the All-India Handicraft Board for developing the doll and toy making industry on sound lines and "for infusing new thinking and dynamism in understanding production and marketing products both at home and abroad."

The Board's design centres and art schools will furnish designs suited to the local characteristics and culture of the people. Already the society has received enquiries — in fact orders — Malaysia for some 10,000 clay pieces of the bust of Tunku Abdul Rahman.

(HWM. dated 21-10-63).

### SCULPTURAL IDIOMS IN KERALA

The dictionary meaning of sculpture is carved work or engraving. In this broad sense, it includes even the rude implements of stone chipped and shaped by man for his livelihood. The Indian sub-continent has produced vast quantities of sculptural treasure from third century B.C. to 19th century A.D., though in States

like Kerala they are available only from the seventh to 19th century, as the earlier specimens are believed to have been carved in perishable materials like wood and clay.

Recently terracotta figurines of men, torsos of women and horns of animals were discovered from Kodamad, (in Kunnathunad taluk, Ernakulam district) in close association with megalithic potsherds datable from the third century B.C. to the first century A.D.

The art of sculpture is as old as architecture, and it has all along been a handmaid of architecture. Sculpture is an excellent device to embellish architectural media like the "sanctum sanctorum," "sikhara," "mandapa" etc., and serves as a necessary stimulus to the creative urge of the artists in the representation of forms of Gods and Goddesses in different poses in the spread and dissemination of religious thoughts and ideas.

Kerala sculpture did not evolve a distinct school of its own though, throughout the centuries of its development, it maintained its individuality within the framework of other South Indian schools like the Pallava, Chola, and Chalukya. Simplicity, composure, amplitude and consistency have imprinted the stamp of Kerala on its sculptural creations. The figure of a chieftain in the Kaviyur rock-cut temple the earliest phase of Kerala sculpture, Pallava in form and shape, displays a generous spacing of lines and planes, amplitude, and calm, the distinctive traits of Kerala sculpture. In addition, the squareness of face and power in the glance of eyes are special traits in the physiognomy of the figures of Kerala sculpture. The round object in the outstretched palm with the fingers bent towards it, seen in figures of Viṣṇu in his Varadaraja pose and in other figures in stone and metal discovered throughout Kerala, is an interesting local idiom which has persisted through the centuries of development.

### *Early Phase*

The stone sculptures in the rock-cut temples of Kaviyur, Tiruvalla, Kallil, Perumbavoor, Irunilacode and Trikkur, Trichur, Kottukal, Chadayamangalam etc., and the image of Buddha in stone at Ambalapuzha, Karunagapally and Mavenikkara represent the earliest phase, seventh to ninth century A.D., of sculptural art in Kerala. The earliest Kerala sculptures are the *dvarapalas* at



Kaviyur, near Tiruvalla. The one to the left of the entrance to the cave recalls the similar figure in the Pallava cave at Tiruchirappalli.

Among the rock-out temples, special mention may be made of the one at Kottukai (Chadayamangalam, Kottarakkara taluk) for the rare sculpture representation of a monolithic Nandi on the ground and a monkey with a trisula, in a niche on the right side of the left cell, reminding one of the famous Nandi monkey episode in the puranas. The temple at Kallil is a Jain temple with figures of Mahavira, Parsavanath, Padmavati Devi etc., carved from a natural work.

The Buddhist figures discovered are the finest examples of eighth and ninth century sculptures in Kerala. The figure from Ambalapuzha, though it has all the characteristic features of a Buddhist monk like the "jvala," the ushnisa and traces of an upper cloth passing over the chest, is popularly known as 'Karumadikkuttan' with several traditional stories about its origin.

The sculpture of Vishnu in the Trichur Archaeology Museum, discovered recently from Karthigapally amsom (Badagara taluk, Calicut district), dated to the 10th century A.D., combines the features of different dynasties and centuries, the cylindrical kirita of the Pallavas, the projecting elbow of the Cholas and the central tassels of the Chalukyas. The sacred thread going round the right hand in later sculptures has been postulated as a local tradition developed in Kongunad. This is not correct, as figures of the eighth, ninth and tenth centuries, in stone and bronze throughout Kerala, have been discovered with the "yainopavita" going round the right arm. The lateral yali panels of the steps leading to the "sanctum sanctorum" of the Trikkattitanam temple (Changanasserry taluk, Kottayam district), assigned to the 11th century A.D., carry figures depicting two distinct types of ancient dances, the "kudaikkuttu" ("umbrella dance") and "kudakkuttu" ("pot dance").

The dance poses of the 12th century in the Trivikramangalam temple (Trivandrum), some of which are known as "Ardhamattal", with gyrations of the danseuse and the attendants marking time with a mridangam and a pair of cymbals and three figures of dancing women, and two mothers with babes carved on a yali panel in the form of an arch fixed to a flight of steps leading to

the central shrine, are some of the finest examples of intricate ornament found on the balustrades of the ancient temples of the State. The remarkable exuberance of the creative power of the artist may be seen from a row of bhutaganas, animals and floral scrolls from the temple at Tiruvallam, three miles south of Trivandrum. The "Ramayana" scenes in their varied representations in the temples at Chathankulangara, Chengannur, Ettumanoor, etc., suggest the tremendous imaginative talents of the Kerala artists. These carvings are the peoples' "Ramayana". Their scale is modest, but each panel is lively and authentic.

Specimens of the 14th, 15th, 16th and 17th centuries in bronze and stones have been discovered from ruined temples in Thadupuzha and Chalakudy (in Ernakulam and Trichur districts respectively). The Padmanabhaswamy temple (Trivandrum) has provided the best traditions of later sculptures of the 18th and 19th centuries. The art of sculpture in its characteristic features, had had, therefore, a continuous and steady development from the days of its origin.

### *Materials*

Clay, wood, stone and metal are the media through which the art of sculpture has displayed many puranic and secular themes on the walls, ceilings, mandapas, pillars and inside the "sanctum sanctorum" of the temples. The puranas and agamas give minute details about the processes in the selection of suitable materials for sculpture. The casting of large-sized metal images involves heavy expenditure, and so is practised only occasionally. In metals, therefore, only images for "utsava," "snapana," and "bali" are cast and other materials are used to satisfy the craving for the religious needs of the people. "Madhucchistavidhanam" or "cire perdue" ("lost wax") is the process adopted for casting metal images. The ancient texts deal elaborately with the preparation of images.

Elaborate details are given for the selection of the proper type of stone and wood for making images. The whole of the 19th chapter, "Silapariksa," in the third book of "Vishnudharmottaram" deals with the subject of selection of the proper stone for the image. Stones used for images should be of one colour, smooth, imbedded in earth without any grains of sand in its layers and good to look at. Tests are prescribed for selecting the sui-

table stone. Elaborate rituals are specified for entrance into the forest for selection of stone and for fashioning it in the desired shape in temples. The services, thus, of the woodcarver, the potter, the stone mason, and the metal caster were utilised to the fullest extent. In fact, divine images and their worship came to be the most potent factor and the commonest manifestation of inner religious experience, as inculcated in bhakti, in the lives of the majority of Indians.

The field of Kerala sculpture is not yet explored thoroughly and a great task awaits the student to bring to light new idioms peculiar to it to evolve and develop a separate school similar to the other South Indian schools. Let us hope that the day is not far off to reach the goal.

(N. G. Unnithan, in *Indian Express*, Vijayawada, dt. 7-8-'66).

### VALAMPURI SANGU

Conch Shell, familiarly called sangu has a very high religious significance to the Hindus. Millions of these in various sizes are gathered from the coastal regions of South India. While most of them are the common left-spiralled ones, a very small proportion is of the rare right-spiralled conch shells. These "Valampuri Sangu" are considered most sacred, for, the one held by Lord Vishnu is of that type and are treasured by all temples, religious institutions and even museums.

Sangu is very prominent and indispensable mostly in Kerala and Bengal. The former Travancore and the present Kerala State emblem is a Valampuri Sangu flanked by two elephants. The personal emblem of the Maharajas of Travancore State was a Valampuri Sangu. The creator of Travancore, Maharaja Marthanda Varma adopted this as the emblem when he dedicated the land to Lord Sri Padmanabha. The rulers of this southernmost State were greatest devotees of Lord Padmanabha and added "Sri Padmanabha Dasa" before their names. They regarded Sangu as one of the most sacred items. Indian monarchs in the by-gone days heralded battles by conch blasts. In fact they maintained a team of conch blowers as part of their army. Ancient Tamil works like "Aingurunooru" proclaim the prosperity of Tamilnad by describing that some landowners used Valampuri Sangu to plough their land.

Curiously, conch shells are only found in Indian waters, abundantly in the southern side. Enthusiastic traders have tried in vain other shores and ultimately decided to import the Indian Sangu. Over three million conch shells are produced annually from the South Indian coastal areas. Nearly a million are gathered from the Ceylon coasts also. Out of these only about a dozen would turn out to be the rare Valampuri species.

Sangu forms a part of the Kerala Temple instrument, Pancha Vadyam. Long high pitched blasts indicate the climax or "kalaa-sam" of this harmonious combination of different percussion instruments. The daily temple rituals like Abhishekam, Nivedanam, Deeparadhana, Srihali are also timed with conch blasts. In Tamilnad most temples have conches to be used as an item for the daily pujas. In Bengal conch is an indispensable family requisite and is known during every function or event. Not only for worship but in times of trouble like a giant peal of thunder or an earth tremor, conch blasts could be heard from every Bengali house. During marriages and other functions conches are blown by women in varying pitches.

Smaller types of conch shells are used for bangles, rings, necklaces and things like that. Reasons attributed are mainly to prevent evils or as protection from "evil eye". Of late conch shells have been turned into items of luxury like lamp shades, ash trays, ink pots, candle stands and even paper weights.

Buddhists and Buddhist temples all over the world consider conches highly sacred and blow them at all important functions and during processions.

Even the smallest Valampuri Sangu would be priced in thousands and often a left spiralled one would be argued to be the other rare variety by a clever seller. The correct way of making a distinction in Sangus is to look from the top of the coil or the screw-end. The spiral in a Valampuri Sangu would be anti-clockwise and the common variety would have a clockwise spiral. If the looking is done from the other end of the conch, the common variety could be argued as the uncommon one. But of course the seller would sell this one to you at a concessional price! But the easiest way of distinguishing a Valampuri Sangu is by observing a picture of Lord Vishnu. His left upper palm holds the conch with the spiral pointing upward. In such a

position the Lord could have a firm grip on the central opening or columella only in a Valampuri Sangu.

It is said that once a team of merchants from Iran visited the conch producing regions and purchased several of the rare species by paying in gold of equal weight.

Molluscs, usually with left coiled shells are found in the Pacific waters also but they do not resemble identically that of the Indian Sangu. Experts on molluscs opine that the shells of some species at the rudimentary stage twist righthanded.

Deep sea diving for conch shells and for the small quantity of pearls, that also comes in the way, is most prevalent in Tuticorin, Cape Comorin and Ramanathapuram districts for many centuries now. After they are gathered from the waters, preparation and 'turning up' of conch shells are done mainly by women. Conches intended for blowing are bored with hand drills using high speed steel drill bits, and polished with fine cut round files and buffs. There are also a few factories in Madras State which are specialising in this industry and contributing to the country's foreign exchange earnings, though in a small scale.

(N. S. Mani in *Sunday Standard*, dt. 4-9-'66).

## GODS OF BRONZE AND OF BRASS

Scientists of the German Federal Laboratory for the Testing of Materials, West Berlin, are busy analyzing 500 ancient Indian bronzes for the composition of their alloys.

The icons are from India, Ceylon, Burma, Indonesia, Thailand, and some other countries influenced by Indian culture. The Director of the Department of Indian Art of the State Museum of Berlin asked the scientists to analyze the alloys, since the chemical composition of such objects will yield information on the metal technology, roads of migration, commercial relations, and the general cultural condition of ancient peoples. Similar objects from the earliest period of the history of Europe have been studied for their chemistry, but there is scarcely any comparable study of ancient Indian bronzes despite their great cultural importance. The bronze alloys are chemically analyzed on the pattern of the analysis of industrial alloys. A bit of the alloy is evaporated, usually after dissolution in an acid, in a hot flame in which the

metal vapours show their characteristic spectra. A spectrum consists of coloured lines, often very beautiful. The lines are arranged according to their wave lengths and they represent radiation emitted by excited atoms of the metal. Since the spectra of all metals present in such alloys have been known for a long time, a chemist will see from the spectrum at a glance what the components are. A quantitative analysis is also made, and metallographical studies of the connection between the chemical composition of the alloy and the manner in which it forms a patina complete the picture.

Dr. O. Werner of the Berlin laboratory reports that up to date about 100 antique and recent Indian bronze sculptures have been chemically analyzed by spectroscopy. The oldest are about 1500 years old, and the collection contains a continuous series up to modern times. Spectrographical analysis reveals that the composition of the alloys used for these figures of gods and saints has undergone considerable changes within the last thousand years. The basic material is copper. An alloy of copper with tin is called bronze, whereas an alloy of copper and zinc is known as brass. Dr. Werner found that more recent Indian bronze figures contain more than 25 per cent of zinc rather than tin, which would classify them as brass rather than bronze. Whether the scientists of the Museum will change their description of the figures accordingly is not known as yet. As will be explained later, gods made of brass are not necessarily less dignified in the Indian religion than are those made of bronze, but in the European tradition brass is in fact regarded as less noble than bronze, and historians of art will feel some disappointment at the findings of the chemists. But the spectrum tells the truth.

The more ancient objects are made of bronze with tin, while brass occurs rarely. In the course of the centuries, however, the Indians and their cultural dependants unmistakably went over to the use of the cheaper alloy, brass. Zinc-copper alloys exist in two classes. Some have only a low zinc content, while the others have 25 per cent more of zinc.

Apart from copper and tin or zinc, lead was found as the third major component of the Indian bronze figures. Older figures in particular have a fairly high content of lead. Obviously, the object of adding lead was to facilitate casting since such alloys melt more readily.

Trace elements are also found in ancient Indian bronze figures. One of them is gold. Spectroscopy reveals that most ancient Indian bronze sculptures contain 0.001 to 0.003 per cent of gold, presumably as an impurity. More recent bronze and brass figures, however, are free from gold. Now, during the Gupta period of ancient India, in the 5th century, a ritual prescription was compiled for those who made religious figures. It laid down that five metals should be preferred for the sculptures, to wit, copper, gold, silver, lead, and zinc. Tin is not included in the list though it is in modern eyes a more noble metal than zinc which ranks rather low in the hierarchy of metals. This shows that zinc was a perfectly respectable metal in the view of ancient Indian religious leaders, and that its addition would not detract from the dignity of the figures.

The scientists of Berlin found a higher content of gold, however, in a number of bronze figures, usually 0.1 to 0.2 per cent, and sometimes up to 0.6 per cent. In some cases an admixture of silver in considerable percentage was found. It seems that higher contents of the noble metals, gold and silver, were recommended for the figures of particularly venerable gods and saints, whether the reason was that metal from ores known to contain noble metals as concomitant impurities was deliberately used in such cases or whether the noble metals were added on religious grounds, if only in symbolic amounts. On the whole, the chemical studies reveal that Indian bronze-casters piously kept to their ancient religious prescriptions down the centuries.

(*German News*. dt. 27-8-'66)

### COLOURFUL CARPETS

Though the actual origin of carpet weaving in India is lost in the mists of time, it is recognised to be among the oldest of Indian handicrafts. This art is believed to have been introduced into India by Saracens. Yet many learned scholars refute this theory, since the methods and designs of carpet weavers in our country are so peculiarly indigenous and so distinctly recognisable from those of other countries, that this theory has now been abandoned.

However, it may be, it must be admitted, that the manufacture of carpet in India, as an indigenous industry, reached peak.

stage during the reign of the Mughals. During the 16th century Akbar, the great Moghul Emperor, brought Persian weavers into this country and under his royal patronage, the industry grew and flourished at least until the reign of Shah Jahan. One of the earliest Mughal carpets, said to be of 16th century is displayed in Victoria-Albert Museum at South Kensington.

The chief carpet weaving centres in India are Srinagar, Amritsar, Hoshiarpur, Multan, Allahabad, Agra, Mirzapur in the North and Hyderabad, Warrangal, Masulipatam, Eluru, Madras, Ayyampet and Bangalore in the South.

The varieties of carpets and rugs made in India are the cotton Dari — a smooth, hard fabric usually in two or three basic colours with simple stripes running from side to side. They make most effective and cool floor covering and in finer qualities are very artistic. The long loop pile carpets, made in some remote districts, and the pile carpets which may be entirely of cotton, such as those produced in Multan district, or cotton and wool with woollen pile, of wool with silk pile and the rare ones having silk warp and fine woollen pile, occur in the best of the old Moghal examples.

Of all the carpets manufactured in India, Kashmir carpets enjoy pride of place and are increasingly in demand all over the world. Silk and pashmina are often used for producing delicate shades in the designs and the stitches used by the Persian weavers has been freely adopted to provide density to the carpets.

An offspring of pure Persian influence, the art of carpet weaving in Kashmir was originally introduced and popularised by Badshah Zain-un-Abidin, who ruled over Kashmir during the greater part of 15th century. The industry however, became almost extinct within a few decades and would have altogether disappeared had it not been for the efforts of Akhun Rehnuma, who tried to revitalise it in the early part of the 17th century.

The ancient Kashmir carpets generally had floral designs as their main motif with figures of birds, animals, fish, gardens, masques interwoven in between. Such indeed was the skill attained by carpet weavers that the designs almost looked real.

The Herat carpets originated in the strongly fortified city of Afghanistan, but it is being produced now in North Indian cities,



notably in Delhi and Agra. The earliest examples are remarkable for the boldness of the curving stems and the soft cool, harmony of the colour in which is found a good deal of a fine green and deep blue. The border consists usually of a broad band separated from the centre and edged on the outside by one or two very narrow bands. To the artist and designer one of the most striking features of these Herat designs is the extremely skilful choice of use of outlining colours; and the appreciation of the ground and proper restraint in the quantity of the pattern, with the command of ample breadth which achieving extreme closeness of stitch.

The carpets made at Agra generally have a cotton foundation. The warp threads are prominent at the back and texture is looser than the other types. The carpets are large and generally heavy unlike those of Multan when they are moderate in size, as a rule.

The designs in Agra carpets are like those of old Mughal patterns, while in Multan rugs the designs are geometrical or floral. Animal figures like those of dogs, lions, etc., conventionalised as in embroidery may also be present. Mirzapur has always been an important centre for carpet weaving. The patterns which are usually stiff and conventional, are divided into three classes according to the character of the border known as "Hashiya barik" "Bari Hashiya" and "Sozan".

Among the carpets made in the South, the carpets from Masulipatam excell all. Masulipatam was an important centre for carpet weaving for over a century and a half and it is from here the East India Company used to ship many fine carpets to Britain and the West. Their designs were full of beautiful details and varied colours. The old designs were surrounded with a delicate outline of a tint in perfect contrasting harmony.

Some of the finest carpets of South India were produced in Eluru which is noted for its weaving tradition for centuries, the tradition of this art being passed on to their descendants by a few Persians who settled in this place centuries ago. Even today we get beautiful rugs made of quality wool, coloured with vegetable dyes. Some of the old patterns are still available, but unfortunately there is no trade demand for their qualities.

The carpets of Hyderabad and Warrangal used to be world renowned once, the weave being very fine and the colours, though

bright, were harmonious and pleasing to the eye. The silk carpets from Warrangal, a city 80 miles from Hyderabad, is so fine that the colour seemed to change according to the direction of the light falling on them.

- It is said that the carpet industry in Bangalore was founded by the great Hyder Ali. Mention must also be made of woollen pile carpets of Malabar, which are the only ones available in purely Hindu design, free of all Persian, Saracenic or European influence. Though the wool is coarse (available locally) the old attractive designs, and the simplicity and felicity are shown in using the right amount of colour.

It is unfortunate that the art of carpet weaving has deteriorated today in almost all parts of the country. A few, very few of the modern carpets made in India, after the old patterns approach in quality the early ones, but as a rule the weaver of today is too timid and has not the large conception of his ancestors. His patterns lack repose even in the use of old designs and he somehow misses the spirit of the early work. Formerly, the artist strove his utmost to produce a quality piece, knowing that the payment he would obtain for his work would be according to the labour he had put in, but now his first thought is to reduce his work to the tariff charges ruling in the Indian and foreign markets, and to deliver his goods punctually to the export firms.

(Devi Krishnan, *The Hindu*, dated 19th June 1966)

### ARTISTIC BIDRIWARE

India has world-wide reputation for its varied handicrafts which combine beauty with utility and reflect the creative genius of our craftsmen. That they have stood the test of time and have eventually emerged as a dynamic component in the economic regeneration and aesthetic renaissance of India is a proof of their intrinsic worth. The delicately executed Bidriware is a famous handicraft in our country and these artistic articles do not fail to attract the eye of the foreigners touring this country.

Bidar in Mysore State, an historic place with ancient tombs and imposing fortresses, is the birth place of this popular craft. Dating back to nearly 1,000 years the history of this craft is shrouded in obscurity and only glimpses of its chequered career are available.

It is said that one Abdulla-bin-Khaizer migrated to Bijapur and was the first known artisan working in the Bidri medium. Mr. E. E. Speight, the historian declares: "Historically the most we can say is that the last years of the Bahmani dynasty, that is the first decades of the 16th century, may have seen the Bidriware."

A goldsmith who had earned the confidence of Abdulla-bin-Khaizer learnt the secret of making Bidri ware from him. Thus the craft became an integral part of goldsmithy and gradually spread to a number of families. Among those notable personalities who patronised this craft were Ahmed Shah Bahmani, son of Allaudin II and Nawab Mehboob Ali Khan Bahadur, the sixth Nizam of Hyderabad.

**Making the ware:** The material employed is a combination of zinc and copper in the proportion of 16 to 1. The object of the small mixture of copper is to make the zinc take a better polish.

The initial process is to cast the articles to be made in the rough. This is done for the heavier objects by covering the matrix, which is of red with mixture of wax and rosin. The latter is required to harden the wax. Over this a further covering of red clay supported by stops is placed and the wax is then melted and molten metal poured in.

Smaller objects are built up somewhat differently. When the rough cast article is ready, if round, it is polished on a lathe. Later the design is drawn and cut in with a sharp pointed instrument. Pure silver in sheets or wires is then hammered into design, filed and polished. It is then cleaned with a particular earth containing saltpetre found in Bidar.

This account agrees in the main with the more detailed one of Mr. T. N. Mukharji in the 'Journal of Indian Art' for April 1885, which incorporates the researches of Captain Newhold and Dr. B. Hamilton. A much briefer account illustrated by excellent photographs of work made in Bidar, appears in the valued collection of pictures of Turkish, Arabian, Persian, Central Asian and Indian Metal objects published by the Royal Austrian Commercial Museum in Vienna in 1895.

Three kinds of workmanship are noticed in this craft on the surface of the alloy: Zarnishan—or embossed work, a low relief

which can be felt; Tahnishan—or overlay of sheet silver and Tarkashi—or inlay of wire. Tahnishan and Tarkashi are usually found together.

Bidriware is found also in Lucknow and Musheerabad. The fact that it is called Bidri shows, however, that its origin can be traced to Bidar. As per Mr. Speight the original uses of Bidri were in connection with the smoking of Huqqa, the offering of pan and supari, water drinking and ablutions. The little boxes known as Dibbi or Illaichidan which were in round, rectangular, oval and other shapes were also commonly in use. Nowadays Bidri medium is employed even in the manufacture of some musical instruments like Veena or Tambura to give them artistic touches.

It is said that the form of ware was originally evolved in Persia and Central Asia and has been modified here to suit our conditions. Although gold inlay work is now rare it has been in vogue on select pieces of Bidriware. Bidri can rank along with the carved woodworks of Mysore and Kashmir, the metal works of Madras and Benares and ivory carvings of Travancore and Vizag. Purely Moghal with a marked Central Asian influence and with an aura of Persian finesse, Bidriware is a fitting legacy to Indian handicrafts.

Since the bifurcation of the former Hyderabad State some of the artisans have come over to Hyderabad and formed themselves into co-operative societies. Efforts are being made to adapt Bidri articles to modern conditions and make them less costly and more useful. A variety of articles like buttons, brooches, cigarette boxes, flower vases and figurines are now made for an increasing clientele in India and abroad particularly in the United Kingdom, the United States of America and the Middle East.

(T. Rajagopalan in *Sunday Standard* 10-7-'66)

## SECTION VII : FOLK AND OTHER ARTS

### ROUND TABLE ON FOLK ARTS

In recent years there has been a widespread awakening of interest in the folk arts of the country. It has also been recognised that unless some urgent action is taken much of our rich traditional heritage in these arts will be irretrievably lost due to the rapid urbanisation and industrialisation of the rural areas. This realisation has led to varied types of activity in this field at different levels, institutional and individual.

The Sangeet Natak Akademi therefore invited a select number of scholars and field-workers in the sphere of Folk Arts—music, dance, drama and allied activities—to participate in a Round Table discussion on July 19 and 20, in order to (1) assess and critically evaluate the work done so far; (2) to discuss the policy, methods and approach in the study of folk arts; (3) to find ways and means to channelise the sporadic efforts existing at various levels and (4) to formulate guide-points for future work on systematic and scientific lines.

The response to the invitation was heartening and the following persons were present: from Delhi: Sri Anil Biswas, Prof. C. S. Pant, Sri Dinker Kaikini, Sri Inder Razdan, Sri Mohan Lal Aima, Sri Mohan Upreti, Shri N. C. Jain, Sri Narendra Sharma, Smt. Shanno Khurana, Smt. Shanta Gandhi, Smt. Sheila Vats, Dr. Shyam Parmar, Smt. Sneh Lata Sanyal, and Km. Usha Bhagat; Dr. Asutosh Bhattacharya (Calcutta); Sri Devilal Samar (Udaipur); Sri Komal Kothari (Jaipur); Smt. Seeta Devi (Hyderabad); Sri Vijaydan Detha (Barunda); Km. Durga, N. Bhagvat, (Bombay), Smt. Vasudha Mane (Panjim) besides the Vice-Chairman and senior officers of the Akademi.

On the first day both morning and afternoon sessions were devoted to the reading of Papers and the discussions that arose on them. The subjects dealt with were: "Study of Folk Arts in West Bengal" by Dr. Asutosh Bhattacharya, "Collection of Folk Songs and Their Music", by Dr. Shyam Parmar, "Adaptation of Forms and Themes," by Km. Durga N. Bhagavat, "Folk Songs: Problems of Survey, Collection, Preservation and Dissemination",

by Mohan Upreti, "Folk Songs: Their Function and Utilization," by Km. Usha Bhagat, "The Music of Kashmir" by Mohanlal Aina, "Problems of Preservation in Folklore" by Komal Kothari.

The Vice-Chairman entertained members to lunch on the first day, and at the end of the afternoon session three films were shown to delegates in the National School of Drama auditorium. These were:

- (1) Overture and Beginners, (2) Commonwealth arts Festival and (3) Piccolo Saxo and Company.

On behalf of the Akademi, a paper "Notes for a Workable Blue-Print", was presented by Shri K. S. Kothari. These notes formed the basis for the Working Session to prepare their draft resolutions on July 20. After these were discussed by the General Session the following recommendations were made by the Round Table:

"This Round Table records its appreciation of the work done during the past few decades but at the same time feels the necessity of co-ordinating effort in a nation-wide programme on more systematic lines. This Round Table, therefore, recommends that steps may be taken by the Sangeet Natak Akademi to establish, in the first instance, an Institute of Folk Arts (music, dance and drama and allied activities) recognising that any such initial project may ultimately develop into an Institute covering the entire field of Folklore.

The specific functions of the recommended Institute should be on the following lines:

- (a) to act as a Central Agency for the survey, study, research and scientific, documentation of folk arts;
- (b) to co-ordinate and utilise all available financial, technical, and other resources;
- (c) to set up a Library and Museum of Folk Arts in so far as these pertain to the performing arts. This would also include the collection of tapes, discs, filmslides, costumes and all other relevant material;
- (d) to encourage the creative use of the folk art materials by making available the research material and data in

the form of monographs, tapes, discs, films, photographs and research papers, etc.

- (e) to encourage the exchange of information, ideas and technique between different regions and agencies;
- (f) to carry out investigation, compilation and publication of the useful work already done in the field;
- (g) to conduct short-term orientation courses for field workers with a view to improving methodology of documentation, survey etc.
- (h) to compile and publish a special manual for field workers giving necessary hints for the collection and documentation of folk materials;
- (i) to organise regional and national festivals; seminars and workshops; camps and exhibitions pertaining to the performing folk arts.

2. The Round Table recommends that the Sangeet Natak Akademi establish, to begin with:

- (a) a Unit for planning and implementation of a few pilot projects in different regions;
- (b) initiate action for the documentation of all such forms in the performing arts that are in danger of extinction;
- (c) undertake the preparation, release and sale of tapes, discs, photographic albums of authentic materials;
- (d) bring out a descriptive catalogue of existing music tapes and publications etc., available in the various regional languages, pertaining to the folk arts."

Members were taken to see the Museum of Folk Arts and two short films were screened, "The Folk Instruments of Rajasthan", and "Song of the Punjab". In the evening the Round Table wound up with a Reception followed by a brief recital of folk music contributed by some of the delegates. On behalf of the Akademi, the Secretary thanked delegates for having participated to make the Round Table a success.

*(Sangeet Natak Akademi Monthly News Bulletin,*

*August 1966, No. 17).*

## A CHOREOGRAPHER'S WORKSHOP OF THE SANGEET NATAK AKADEMI

Practically all over the world today folk dances are performed not only on village greens but also on modern stages. This has obviously necessitated the introduction of some form of adaptation of these dances for the stage. Consequently when Petre Bodeut, an outstanding Rumanian choreographer, was in India recently as guest of the Government, the Sangeet Natak Akademi thought it befitting to take advantage of his visit by organising a Choreographers' Workshop in New Delhi under his direction and guidance.

Petre Bodeut, it should be recalled, was in India in 1957, when he had come with his Ensemble of Rumanian Folk Dances. His work proved so impressive that the Government of India decided to invite him in his individual capacity to work with Indian choreographers and dancers on the lines he had done in his own country. But he could not make the trip to India till February this year. And when he came the Government first arranged to send him on a two-month tour round the country, which gave him the opportunity to meet many of India's leading dancers and choreographers, to visit important dance institutions and to see dance forms in their original locals. It was thus a well-informed Petre Bodeut who returned to New Delhi on May 19, to launch the Workshop that had been planned in his absence and that had been awaiting his return.

The Workshop began on May 20, and lasted till June 2, 1966. The Akademi had invited some 25 choreographers and artistes who have done work in folk dance, but of these only some were able to come: Prabhat Ganguli, Santidev Ghosh, Yogen Sunder, Debendra Shanker, Mirju Maharaj, Maya Rao, Gul Bardhan, Bhagwandas Verma, D. D. Jetley, Nancy Ferragallo, Krishnan Nambudiri, Shanta Gandhi, Mohan Upreti and Inder Razdan. The Workshop was provided with 16 dancers, recruited from the Natya Ballet Centre, New Delhi, Little Ballet Troupe, Gwalior, Indian Revival Group, Calcutta, and Bharatiya Kala Kendra, New Delhi, who as it were, furnished the raw material for the experiment. The Workshop was held in the Auditorium of the National School of Drama, in Rabindra Bhavan, and it functioned every day from 9 a.m. to 1 p.m. Apart from the participating choreographers and



dancers, a number of interested observers were also permitted to attend the workshop, and these averaged 30 per day.

The workshop was informally inaugurated on May 20. After introducing the participants to Petre Bodeut, Mohan Khokar, Special Officer for Dance at the Akademi, explained at length the plan and purpose of the workshop. The idea of the workshop, he said, was to enable Indian choreographers to learn Petre Bodeut's methodology of adapting folk dances for use on the modern stage. Later, at a Press Conference called by the Akademi the same evening, Mohan Khokar stressed the point that in view of the rapid pace of urbanisation and industrialisation in the country folk dances were in danger of facing extinction, or at any rate of suffering hybridisation and of losing their original individual character and flavour, it was therefore the moral duty of Indian choreographers, he pleaded, to try, so far as their work was concerned, to use only authentic versions of folk dances in their productions.

In the workshop, every morning Petre Bodeut first gave graded dance exercises to the dancers, for conditioning and disciplining their bodies. This was followed by a 2-hour session of choreographic work, in which first was taken a Garba-Dandia Ras dance of Gujarat and then a Chang dance of Maharashtra. The original dance patterns, movements and steps were provided by the choreographers, and with the help of the dancers Petre Bodeut showed how to edit, trim, prune, stylise and adapt these dances for the stage. Right through the work the participants had numerous questions to ask of Petre Bodeut, to which he always gave very helpful answers. As an additional experience for the participants, Peter Bodeut also taught them a Rumanian folk dance.

The latter part of each session on four days was taken up by the exhibition of films on Indian folk dance and the playing of taped Indian folk dance music. On the other days papers were read on the folk dance theme, or talks were delivered, both of which were followed by discussions pertinent to the various subjects. The topics thus covered included "some Problems Facing Indian Folk Dance Today" by Shanta Gandhi, "Expression of Joy in Folk Dance" by Mohan Khokar, "Patterns of Folk Dance for use in Choreography" by Maya Rao, "The Scope of Folk Dance in Modern Choreography" by Nancy Ferragallo, "Creative Element in Folk Dance" by Mohan Upreti and "Presentation of Folk

Dance on the Modern Stage" by Prabhat Ganguli. They not only offered much fresh material and also made the participants more alive to the problems facing them in their work. On the concluding day of the Discussion Sessions Petre Bodeut gave a talk on his work and experience and on the state of folk dance in his country, in the past and today. The Photo Wing of the Press Information Bureau made a fairly extensive coverage of the work and Radio Newsreel broadcast Mohan Khokar's reports on the work on three separate occasions.

On the last day of the workshop a valedictory function was arranged in the Auditorium of the National School of Drama, before an audience comprising the Press, local dancers and dance teachers and officials. On this occasion, Mohan Khokar presented a Report on the work done and formally thanked Petre Bodeut and the choreographers and dancers for their participation and contribution.

He made three specific proposals for what he called the sustenance and promotion of Indian folk dance: (1) that the Sangeet Natak Akademi, or the Government of India, move to establish a full-fledged Documentation Unit for the purpose of filming, photographing, recording and collecting full data on all forms of Indian folk, tribal and ritual dance. This Unit, he emphasised, must be manned by persons who are not only scholars with experience in field work but who also have practical dance experience; (2) that the Sangeet Natak Akademi, or the Government of India, move to found a National Folk Dance Ensemble. This could consist of 8 male and 8 female dancers plus 6 musicians and 6 vocalists—a party of 25 to 30 artistes, who would perform Indian folk and tribal dances in their authentic form, both in India and abroad; (3) that the Sangeet Natak Akademi organise, at least once a year, a Choreographers' Workshop, lasting 6 to 8 weeks and each time in a different part of the country, to which would be invited Indian choreographers who have experience in folk dance. The workshop would provide participants the opportunity to see and learn select and authentic folk and tribal dances of a region, under the guidance of local dance experts, in return for which the participants would only have to give the guarantee that they would include the dances thus learnt in their repertoire for possible use in future programmes. These proposals were all readily endorsed by the participating choreographers and dancers.

Three of the choreographers—Debendra Shanker, Nancy Ferragallo and Prabhat Ganguli, also spoke on the occasion. Petre Bodeut, thanked the Government of India for having invited him and for having given him extensive opportunity to see Indian dance forms in the various regions. India, he said, had a vast wealth of folk and tribal dance—perhaps the richest country in the world in this respect—and if these dances were properly moulded for the stage and presented abroad they would probably take the world by storm. In conclusion Shri S. N. Mozumdar, Vice-Chairman of the Akademi, expressed his satisfaction with all that had been achieved by the workshop and also welcomed the three proposals made, and gave his assurance that the Akademi would try to see how they could be implemented. The Akademi presented Peter Bodeut a set of discs on Indian folk dance music and also literature on Indian folk dance. The function concluded with a performance of the three dance items on which Peter Bodeut had worked with the participating dancers and choreographers.

*(Sangeet Natak Akademi, Monthly News Bulletin, July '66, No. 16)*

## FOLK MUSIC

Folk Music owes much to the geographical traits and local culture. It is an art which has been unceasingly treated as non-academic and less disciplined in form, despite its obvious contribution to traditional music of the country. It is a living art, a perpetual phenomenon of genuine expressions in the sense that it never loses its continuity which is positively experienced in manifold forms.

The variants of regional music, which have had, at one time, a rich past, acquired later a sort of existence among people belonging to criss-cross cultures. The endurance of such styles or their fragments is but natural as the folk music represents those idioms and retains only those remnants which have close affinities with social behaviour; and the music of the idioms or the remnants is so variedly woven into the fabric of ceremonial practices and repository of old ritual that its desiccation from cultural setting remained beyond question. Therefore, a distinctive and consistent musical style lives in a culture or runs through several cultures.

*Many Forms*

Incidentally India has quite a good number of styles of folk music which have assumed a highly emotional attachment to the linguistically divided populace. Out of over two hundred perceptible forms one can safely quote some of the predominant styles as major patterns, so far unpolluted by mediocre and drastic influences. Their features are so chiselled that they appear more stable than that of spoken languages. Again, it is rather strikingly felt that from time to time new stanzas are composed by village musicians in their sportive moods and even traditional words of the songs are improvised by them, but they never go to the extent of drifting away from the fixed characteristics of the melodic structures. The bridle of conventions and ritualistically confirmed practices of different social strata are strongly clinched to their racial temperaments that they find it extremely hard to do so.

*Three Broad Groups*

On giving further thought to the subject, the folk-musical material of the country may be broadly classified into three groups; the first being the group of songs that has a close link with the classical forms of singing. The vast concourse of these songs draws their themes from mythology. Thousands of songs of this category are sung into varied complexions under devotional fervour, some of which even admit embellishments and to a small degree tanas and alaps in their stylized crudeness.

The second group may be that of countryside music. It would, inter alia, include legendary narrative like *Puran Bhagat* (Punjab) which is sung in mixed notes of *Asavari* and *Mand*. The other would be ceremonial songs, ballads, seasonal songs, work-songs, and the songs identified with rituals, love-longings and occupations. This category has a thick layer of complex influences. Its music as a whole survives in cross-cultural traits of social rapport. In smaller modes, its structural shades vary from caste to caste and region to region. We come across many a variant: We find here a melody area among the cattle grazers usually sung in the *Heer* of Punjab, or we get songs resembling *Kafi* or *Chaiti*, the calendric song of Uttar Pradesh, using unknowingly the *Swaras* of *Kamod* and *Jhijhoti* in *chachar tal*, incidentally identifying with *Chachari*, mentioned in the works of *Bhasa* and *Kalidas*, the folk variety of which is again traced to the *Jajara* compositions of *Telugu*. Folk tunes of *Himachal Pradesh* and

Jammu areas mostly fall within the segments of Pahari raga of Bilawal That. They resemble Bhupali and to a lesser degree with Durga. The *Led* of Bundelkhand takes the shade of Yaman, while Chaneni of Awadha gives us a glimpse of Pilu and Desh. The Mirja Saheb of Punjab portrays the notes of Sarang in Kaharwa Tal and another style of singing of the same evokes the melodic impressions of Tilang.

The music of this category surprised many to reveal raga tatwa. It has attracted musicologists like Alain Danielou who found Ahirs of North India using a scale with twelve semitones. Experts have clearly realized the indebtedness of this fund in respect of Tappa, Mand, Purvi and Kajari. Kafi which was originally congregational finds also an important place in North India. Some of the talented musicians have gone ahead of the confines of the rigid formulae: Bade Gulam Ali's *Kohari* in which the famous love song of Sassi-Punno is sung by the villagers residing in Sindh area. Kumar Gandharva is another well known instance whose creative urge of a classical musician has drawn inspiration from the music of the soil.

### *Tribal Music*

The third group covers the tribal music. Unlike the first and the second categories, tribal music sounds different to those who are accustomed to hear cultivated music. But persons who understand the scope of further variations of the twelve notes into microtones can recognize the hidden properties of Adivasi songs. Experts may be amazed to see these simple and unsophisticated birds of the forests using unfamiliar notes while repeating the refrains of their songs. It reminds me of another peculiarity of harmonization. As an illustration, in Bhakhan, a popular song of the hilly tract of the North, the leader of the group keeps the base while the other members following the line provide refrain on different notes to produce harmonization. Again, in tribal music, there appears a sort of universal congeniality at certain levels. As a result, the music of the tribal or the semi-tribal songs sometimes carries us to associate with musical phrases belonging to distant countries. On hearing some Mexican rhymes or Georgian tunes Pt. Ravi Shankar was astonished to notice a remarkable similarity with that of some folk musical rhymes of Tamilnad and Maharashtra. To Danielou the melodies of Gond and Santhal tribesmen reminded him of the musical forms found in Papua,

Africa and Central Formosa. To quote his words, he discovered 'that some ancient people of the Himalayas, the Shilpkars in particular, have kept something similar to the Vedic scale defined in ancient Shikhs which the high caste priests of Northern India seem to have forgotten'. He even met with the musical forms among the Himalayan tribes very clearly resembling those of the Amerindians. No doubt, much can be said about such congenial features, because in folk music human emotions play a vital role.

With constant exposure to urban influences, a comparatively rapid change in the folk styles seems inevitable. On the one hand this change would lead to enriching the unabated vitality of folk music. This very change, on the other hand, has brought home the urgency of the need for recording and collecting as much of the authentic folk and tribal music as can be procured. This should form a valuable basic material for classifying and standardizing some of the major forms of folk-singing. Tunes and phrases basically and vitally interwoven with the expression of elemental urges and inner emotions of the human race will survive the test of time. The rest will perish.

(Dr. Shyam Parmar in *Kurukshetra*, Feb. 1966, pp. 21-22).

### TRADITIONAL MUSIC

Mr. M. Krishnan writing in the *IWI* (3rd July 1966, p. 59), observes: "The violin entered the field of Carnatic music comparatively recently, and established itself almost at once as an indispensable *kutcheri*, (concert instrument) *vadyam*. About that time, and for some years afterwards, I think the scope for accompaniments at vocal recitals of Carnatic music has been enlarged to accommodate innovations, for it was not only the violin, already valued in the West, that was accepted here. By a merciful dispensation of fate, the harmonium did not invade the platform of the classical *kutcheri*, but only the dramatic stage and domestic settings for the private recitals of song, and some indigenous instruments came into their own about then.

The *ghatam* (earthen pot) was one of these, and so was the *moresing* (now luckily extinct, or on the verge of extinction), and I believe the *kanjira*, too, has no hoary traditions behind it.

The violin is by no means the only western musical instrument that we have adopted. The clarinet, and the entire brass band, have long been patronised by Rajas and other potentates, and more recently Professor P. Sambamoorthy organised an open-air orchestra for recitals of Carnatic music.

Tyagaraja himself is said to have been influenced by the band at the royal court of Thanjavur, and some of his *kritis*, difficult to explain otherwise, are said to have been composed under the influence. However that might be, the band is now firmly established in the South, not only at municipal functions, but also at ceremonial processions and weddings. Why band music should survive at public celebrations in the South where we have that incomparable outdoor musical instrument, the *nagaswaram*, is difficult to understand. To have band music inflicted on one, relaying carnatic tunes played with staccato ineptitude is not pleasant."

Adverting to these remarks of Mr. Krishnan, Mr. R. Menon writes in *JWI* (14-8-1966, p. 59):

"It is with dismay that one watches the present youth of the country gradually drifting into pseudo-Western customs in the name of advancement. Our films, especially in Hindi, support hybrid music and customs. Social and religious functions are graced with pop music adapted into Indian languages. The beauty of Karnatik music (or, for that matter, of any music) depends almost entirely on the use of traditional instruments. Despite all the experimental adaptations, the fact remains that a *sitar* or *tabla* is as unsuited to Karnatak renderings as a *veena* or *mridangam* is to Hindustani music. Let us hope and pray that such maestros as Chēmbai and Palghat Mani, Chowdiah and Alangudi are not substituted by Indian Elvis Presleys and Beatles."

## MARRIAGE CUSTOMS IN PAKISTAN

The universal institution of marriage presents a wide variety of rites and customs in every society. The more primitive the people, the more exotic the customs, but even modern societies continue to observe the marriage ceremony in traditional style.

In some parts of the world women are still purchased for the purpose of marriage. Among certain African tribes a custom forbids the bride and bridegroom to have a honeymoon for forty

days after the wedding. Among people of the Chittagong Hill Tracts elopement of a girl four times with her boy friend gives him the right to claim her as his legal wife.

In Korea a custom compels the bride to keep her eyes closed on her wedding day and not to open them for two days afterwards; her eyelids are gummed together throughout this period. The Bugie in the East Indies drug the bride for three days before her wedding and the bridegroom actually receives her still unconscious.

Among Muslims, whether in Pakistan or elsewhere, a marriage is usually arranged by the parents of the boy and girl well in advance, but the couple remain strangers to each other until wedding. The betrothed couple thus await their wedding day with great excitement, having never set eyes on one another beforehand. Even correspondence between the betrothed couple is forbidden but surprisingly such marriages prove successful in most cases. Divorces are rare compared to Western countries, and are only considered in extremely serious and difficult situations.

### *Betrothal Negotiations*

Following the betrothal ceremony, a number of rites are performed before the marriage is solemnised. Betrothal negotiations are conducted through a matchmaker, a mutual friend, or relatives of the two families. The girl's parents allow the parents of the prospective bridegroom or any of his near relatives to see the would-be bride but the young man himself is not allowed to meet her at any stage before the wedding.

In modern families the rigidity of this custom has been relaxed, a little and it is often possible for the couple to meet before the betrothal ceremony.

After the terms and conditions of Mahr—a guarantee for the economic security of the wife are settled, a day is fixed for the betrothal ceremony. On that day a group of people including the bridegroom's mother or any other lady acting on his behalf, goes to the house of the bride-to-be and places a silk stole over her head and a gold ring on the second finger of her right hand. Then a similar group belonging to the bride's family goes to the house of the groom and the bride's mother puts a ring on the groom's right-hand finger.



Thus the betrothal ceremony is finalised and the occasion is celebrated by the exchange of sweets between the two families.

### *Wedding Preparations*

The preparation for the wedding begins with both families drawing up lists of guests, arranging sweets and flowers, and making dresses, jewellery and ornaments for the bride who receives a trousseau from her mother and numerous sets of dresses and ornaments from her in-laws as well. The groom's clothes are provided by the bride's parents.

The bride's dress consists of three pieces—a Charara, shirt and a fine silk sole—all in traditional red and embroidered with gold thread or decorated with gold lace. She wears flowers and red ribbons in her hair and applies vermilion henna to the palms of her hands.

Three days before the wedding a procession arrives at the bride's house, from the bridegroom's mother, bringing a special dress and jewellery. The female members of the bride's family meet and she is given a treatment of Mendhi—a thin leaf-paste of henna applied to the palms and fingertips.

The next day the bride's mother, together with her relatives, goes to the groom's house to give him a set of clothes and his younger sister applies henna to the little finger of his right hand. Then she refuses to let go his hand until he pays her a ransom and amidst a lot of fun and brisk bargaining she finally releases his finger after extracting as large a sum as possible.

### *Ceremonial Bath*

On the following days the wedding takes place. All members of the bridegroom's family collect at his house and after a ceremonial bath he is prepared for the wedding. His clothes are sometimes made of Zari (gold cloth), and a silk turban with gold lace is essential. He is heavily garlanded with flowers and a Sehra—gold threads woven with fresh flowers—is tied round his headgear. The Sehra actually serves as a heavy veil and hides his face from onlookers to avoid an evil eye. Then the groom is led in procession to the bride's house either on horseback or a car bedecked with flowers.

On reaching the bride's house, her father and other members of the family receive the groom and his family and after he has

been seated at a place of honour the religious rites of the marriage begin.

### *Religious Rites*

The ceremony is conducted by a Qazi who first gets the assent of the bride before performing the Nikah (marriage). This is a simple ceremony in which the consent of both bride and groom is obtained before witnesses, and, after reading the special Nikah, the boy and girl are declared man and wife in accordance with Islamic law. Here the dowry and pocket money of the bride are also settled between the families in the presence of the Qazi and a marriage deed is drawn up to be signed by the bride and groom.

After the wedding ceremony, sweets are distributed and then comes a sumptuous entertainment. Finally the groom is led into the Zenana by two members of the bride's family, and the bridegroom meets his bride for the first time. This is the ceremony known as Arsi Mushif and usually takes place late in the evening. The heavily veiled bride, beautifully dressed, is seated on an embroidered Masnad (cushion) in the centre of the room. The bride's younger sister leads the bridegroom into the room and he sits on a cushion facing his bride. A mirror is placed between them and a coloured silk cloth is spread over them. From a copy of the Quran he reads certain verses and then looks at his wife's image reflected in the mirror, while both are still hidden beneath the silk cloth.

After he has seen his wife's face, the groom puts a ring on her first finger and removes the veil from his head and face. On a silver tray he is offered sweets which he shares with his bride.

Then comes the most moving moment of the marriage, when the bride accompanies her husband to his house. The bride's father and brothers give her away to the young man. As she is led to the car she dissolves into tears and the musicians play sad, soft tunes. This is the moment that signifies the doubts and fears of the bride and her people who have to part with her. They are naturally sorrowful as, through their sobs and tears, they wish the newly wed couple a happy and prosperous life.

(A. B. Rajpur in *Commonwealth Today*, No. 123, Asia Edition)

## A MUSICAL INSTRUMENT OF OLD KERALA

Doesn't the name have a harsh sound? It has indeed, and it is nothing but an iron rattle, producing a grating sound. The Kokkara is formed of a rectangular plate of iron, folded into a tube. The longer edges are deeply serrated and do not close fully. The tube is about nine inches long and about  $1\frac{1}{2}$  inches in diameter. From the centre, riveted loosely hangs an iron chain, nearly a foot long, ending in an iron spike or pin, about five inches long. The Kokkara is held horizontally, by the first link in the chain, and the iron spike struck or rubbed along the dentate edges of the iron cylinder.

How it has been contrived we do not know, but the two halves of the Kokkara give out two sounds of varying pitches. The sounds, a perfect fourth, have a samvāditva relationship.

There are two specimens of the Kokkara in the anthropology section of the Government Museum in Madras. One of them is smaller than the others.

This is used by certain native tribes of fascinating Kerala-Vedars, Kuravars and the like, but more especially by the Pulayars. The specimens in the Madras Museum have been acquired apparently from the Kanikars.

The instrument is used by sorcerers. Every ailment is attributed to a supernatural agency, which the priest professes to discover. He divines it with the sound of the Kokkars, plus incantations, etc.

When the youth desires to master the art of sorcery, he approaches a guru with an offering of coconuts, betels and some money. A feast, which all his relatives partake in, is also given. When he learns the art fully, a richer payment is made to the guru. The teacher presents him with a Kokkara and a cowry shell and he sets up in business for himself.

Patients young and old, suffering from various diseases, come to him for treatment. Fortune telling, casting out demons, rescuing pregnant women from demons, offering sacrifices, destroying enemies, detecting robbers—varied indeed are the jobs of the sorcerer. In times of general sickness the fraternity of sorcerers breaks into wild dances frightening everyone. People fear them, but honour them too.

When a sorcerer visits a sick house, a winnow with some paddy, betel leaves, areca nuts, flowers and cowry shells are brought to him. He sits facing the sun and with the winnow before him begins his prayers. So doing, he takes the shells in his hands and turns to the four directions. After noticing an omen, he sounds the Kokkara, calling upon his deities. Sometimes he dances too. The Kokkara, is played from the evening to the noon of the next day, incessantly. It would be no wonder if, his nerves unstrung by a whole day's grating of this harsh instrument, the patient confesses to being perfectly well, to prevent a repetition of the torture!

The native instruments of Kerala are of the three accepted varieties—the wind, the stringed and the percussion. The Kokkara or Kokkra may be listed under the third.

Brinda Varadarajan in *HWM*, 19-6-66.

## SECTION VIII : NOTES AND NEWS

1-3-1966. A new process of archaeological research has been used successfully on the Magdalenian site of Pincevent, a sand-pit some 50 miles south-east of Paris.

The process consists of making a moulding of a complete section of the site by covering it with a thin layer of latex, reinforced with muslin and plaster. This mould is then used to produce an extremely accurate model of the excavation site before any objects have been removed from it. At Pincevent, a moulding of over 800 square feet has been made of the floor area of a large Magdalenian dwelling.

The Pincevent site, which has still to be fully explored, contains the first open-air Magdalenian dwelling discovered in western Europe. It is extremely well preserved, and will provide valuable information about the life of the reindeer hunters who lived there some 12,000 years ago. (*Unesco Features*).

1-3-1966. A "Peace Foundation" has been created by the Servants of the People Society in India to perpetuate the memory of Mr. Lal Bahadur Shastri. The Foundation will declare an annual Peace Prize of "not less than 100,000 rupees" to a person in India or elsewhere "who has contributed in a significant way to the preservation and propagation of peace." (*Unesco Features*).

2-3-1966. The Yugoslav Academy of Arts and Sciences has founded an Institute for Peace and the Philosophy of Science. The initiative for the institute came from Academician Ivan Supek, the chairman of the Yugoslav Pugwash Group, part of the international Pugwash movement of scientists who are working for the peaceful use of scientific achievements.

The institute will attempt to unify individual fields of scientific activity, with particular emphasis on the coordination of the theoretical, ethical, sociological, economic and socio-political aspects of science in contemporary society. (*Unesco Features*).

2-3.1966. The U.N. Commission on the Status of Women has just unanimously adopted a draft "Declaration of the Elimination of Discrimination Against Women". The draft is to be passed to the Economic and Social Council for submission to the U.N. General Assembly next September.

Affirming the principle that "the full and complete development of a country requires the maximum participation of its women", the preamble of the declaration states that "it is necessary to ensure the universal recognition in law and in fact of the principle of equality of men and women." The eleven articles of the declaration deal, among other matters, with the abolition of discriminatory laws, customs and practices, the education of public opinion to this end, the right to vote and be elected and the right to exercise all public functions, equal rights in the field of civil law, equality in marriage and the right of a wife to retain her nationality after mar-

riage, equal conditions of access to education, professional training and careers, the right to equal pay and social security, and finally the responsibilities of governments in promoting the observance of these principles.

The importance which the Commission on the Status of Women attaches to educational problems is underlined by the unanimous adoption of a resolution submitted by the British and French representatives, which "notes with satisfaction that the General Conference of Unesco will have before it at its fourteenth session a draft long-term programme for the advancement of women through their access to education, science and culture," and "expresses the hope that Unesco will be able to carry out this programme in collaboration with the United Nations..."

The adoption by the United Nations of such a declaration could certainly lead to number of governments modifying their laws to ensure a more genuine equality. It may be recalled that after the adoption of the Universal Declaration of Human Rights 18 years ago, several governments granted women political rights which had previously been withheld. (*Unesco Features*).

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1-4-1966. The United Nations Economic Commission for Asia and the Far East (ECAFE) meeting at New Delhi on March 30 unanimously adopted a resolution calling on governments in the area to integrate functional literacy programmes into their economic and social development plans.

The Asian continent, the resolution notes, has some 350 million illiterates over 15 years of age, and although campaigns between 1950 and 1962 reduced the percentage of illiterates from 67.71% to 53.57% their number in absolute terms increased by almost 20 million during that period.

Noting with appreciation the action taken by Unesco, the resolution recommends that functional literacy projects, linked to professional training, should accompany development programmes in all areas where there is a high illiteracy rate. In the towns, experiments of this type should constitute an integral part of plans for industrial expansion, while in the countryside, they should accompany agrarian reform and agricultural modernization programmes.

On the question of financing these projects, the ECAFE resolution proposes that resources be diverted from various ministries, local government, public and private enterprise, and from certain major development projects.

Finally, the resolution calls on ECAFE'S Executive Secretary to explore with Unesco the possibility of establishing a literacy research centre for the purpose of surveying ways and means of integrating literacy campaigns into development projects. (*Unesco Features*).

1-4-1966. Educational Broadcasting in Asia: The role of a radio and television in Asian education and development will be explored during a Bangkok meeting convened by Unesco for 16-23 May. Broadcasting executives, educators and specialists in national development will discuss all aspects of education as they pool their experience to promote intensified application of broadcasting to national needs and greater regional co-operation.

The meeting will consider:

- objectives of national policies on radio and television;
- contributions of the media to education and literacy, social and economic development;
- training of educational broadcasting personnel;
- audience relations, research and evaluation.

The following Unesco Member States have been invited; Afghanistan, Burma, Cambodia, Ceylon, China, India, Indonesia, Iran, Israel, Japan, Republic of Korea, Laos, Malaysia, Mongolia, Nepal, Pakistan, Philippines, Singapore, Thailand, and Republic of Viet-Nam. (*Unesco Features*).

1-4-1966. A new discovery announced in Australia may make possible savings worth many millions of dollars annually in world cereal crops by cutting losses due to droughts.

It has been found that treatment with an organic chemical can cut water losses from crops which are threatened by severe lack of water during their growth period. The treatment, which is applied by means of a spray, costs little and the saving, in terms of harvest, is quoted as representing five or six times the cost of the spray.

The new technique has been developed by the Commonwealth Scientific and Industrial Research Organization, whose head-quarters are in Canberra. It was described recently by Dr. R. Slatyer of the C.S.I.R.O. as "the beginning of a revolution in agriculture which could affect the whole world."

The C.S.I.R.O. says the spray acts by partially closing the leaf pores by which plants lose water by evaporating. As the same pores are used for taking in carbon dioxide from the air, the spray does slightly affect growth. But the research centre has discovered that a carefully balanced dosage can be found that cuts water losses by 50% while only retarding carbondioxide metabolism by a fraction.

The C.S.I.R.O. considers that the main use of the new treatment will be in emergencies when sudden shortage of water — such as those that regularly occur in the spring in Australia — threaten cereal crops. Figures given out by the centre indicate that it should be possible to cut drought losses by as much as three quarters. This will add tens of millions of pounds annually to the value of the national wheat crop.

The C.S.I.R.O. says that research into the new treatment is continuing but the results so far obtained indicate that it can be used anywhere in the world where cereal crops are grown in a dry, Mediterranean type climate. (*Unesco Features*).

1-5-1966. Children from more than 20 countries painted pictures which were shown at an International children's art exhibition in Birmingham, England, from April 4-30. The exhibition was arranged under the "Art for World Friendship" scheme, started by the Women's International League for Peace and Freedom.

As well as organizing exhibitions, the "Art for World Friendship" scheme sponsors the exchange of paintings between children of different nationalities. Over 15,000 children in 40 countries all over the world have so far enrolled as contributors to the scheme: they paint a picture and send it to their national liaison officer, who sends them in return a picture painted by a child of similar age but different nationality. (*Unesco Features*).

1-5-1966. The United Nations Economic and Social Council (ECOSOC) has adopted a resolution urging the U.N. General Assembly in its 21st Session to designate 1967 as "International Tourism Year."

The resolution points out that such an action would improve understanding between peoples and lead to a better appreciation of the riches of the world's civilizations, while helping to boost the invisible exports of developing countries. (*Unesco Features*).

2-5-1966. Half Karachi Graduates are women: Half of the 6,050 degrees conferred by the University of Karachi this year have been obtained by women students. At present girls account for 56% of the University's undergraduates. (*Unesco Features*).

2-5-1966. A gift of \$ 700,000 from Iran to Unesco to fight illiteracy has been announced in Paris.

In a message read by Mr. Rane Maheu, Director-General of Unesco, to the Organisation's Executive Board at the opening of its 72nd session, the Shah of Iran stated:

"I have decided to make available to Unesco the equivalent of one day's expenditure under our military budget in order to assist in the struggle against illiteracy in the world ... It is to be hoped that this decision, which for a developing country like mine represents a real sacrifice, will be followed by many others..." (*Unesco Features*).

27-5-1966. The Council of Scientific and Industrial Research has constituted an Indian languages unit to popularise science in Indian languages. The formation of the new unit follows a recent decision of the governing body of the CSIR. The new unit has started a Science Information Service to feed the language news-papers with information on latest developments in science both within and without India. The first issues of the fortnightly information bulletin has been brought out in three languages — Hindi, Marathi and Malayalam. The bulletin will soon be started in other languages.



With the formation of the new unit, the Hindi unit of the CSIR has been merged with the unit.

11-6-1966. The Third Meeting of the Chairmen of the State Sangeet Natak Akademis was held today at Raj Bhavan, Pachmarhi, Smt. Indira Gandhi, Chairman of the Central Sangeet Natak Akademi presided.

In her address to the members, Smt. Indira Gandhi made the following remarks: "The Akademi has a very special role to play in this country, and I must confess, that I don't think it has been playing that role as energetically or enthusiastically as it might have. While we have very old traditions of music and fortunately we have been able to keep them alive and creative, I mean this must be perhaps the only country where a person can be called educated even though he has no knowledge of the culture of his country. And I think these are some of the directions in which the Akademi can take a greater interest. The other point which is very dear to my heart is the preservation of folk music and folk dance. Already we find that it is changing. I am not against change and quite often change is inevitable. But it would be a pity to lose what we have, at least we should have it for the sake of record, our old folk songs, old dance forms and even, all our old costumes."

June 1966. Commenting on the World Sangha Council that held its session in Colombo for four days from 9th to 12th May 1966 the Editorial in *The Buddhist* (Poson Number) June 1966, No. 1 observes: "What we may ask may be the objects of the Council. It is centuries since the Sangha of the various parts of the Buddhist world met together to take stock of the position as regards the religion. Great changes in the social and political order have taken place in the various lands that make up the Buddhist World. Feudal conditions have given way to capitalist society. The old concepts regarding wealth and money have changed and though the vow of poverty yet remains an ideal and a necessary part of Buddhist monastic life it has become exceedingly difficult to live up to it. The truth of the matter is that the institutions of the Sangha are still rooted in an economic and social order which is no more and it has become therefore difficult to live up to the strict code of conduct laid down for the Bhikkhus. The solution appears to be not to abandon the code of discipline but to overhaul the organisation and make use of modern institutions which are part of the present social and economic order.... There is a great deal to be done to rehabilitate Buddhism and adapt it to the conditions of the present day."

1-7-1966. Translation of thirteen Western classics have recently been published by the Indian Academy of Letters (Sahitya Academy). These works, which include such famous titles as Tolstoy's *War and Peace*, Aristophanes' *Frogs*, Moliere's *Tartuffe*, Thoreau's *Walden*, Machiavelli's *The Prince* and Milton's *Areopagitica*, have been translated by leading Indian scholars into one or more of 7 Indian languages.

The translations have been made as part of Unesco's major project for promoting mutual understanding of the cultural values of East and West. Unesco's contribution was used for the purchase of high quality Swedish paper, shipped directly from Sweden to the Indian Academy of Letters.

Fifteen other European classics have previously been published in Indian languages under this programme, including works by Ibsen, Shakespeare and Goethe. (*Unesco Features*).

1-7-1966. Man's right to own and to earn from the land he tills was affirmed by the World Land Reform Conference which ended in Rome recently. The Conference carried out a two-week scrutiny of the relationship between the farmer and his land. The basic question was how to make this fundamental association more effective in producing more food, improving the farmer's life and income, bettering his community, and in contributing to the economic growth of his country. The meeting, first such held since a smaller one in 1951, was convened by the United Nations and the Food and Agriculture Organization, with the co-operation of the International Labour Organization. To it came some 300 officials, experts and consultants from 77 countries and territories.

The Chairman, Dr. Herman Santa Cruz of Chile, who is FAO's Assistant Director-General for Latin America, warned the closing session that if effective action was not taken soon to alleviate the "conditions of existing and impending hunger and extreme social inequality within and between nations, we may witness a cataclysmic social disruption in many parts of the world during the coming years, and the very peace of the world may be threatened."

In a resolution adopted unanimously, the conference called for further studies of land reform problems on a regional basis. (*Unesco Features*).

16-7-1966. Both American and German palaeontologists have come to the conclusion that life on earth has existed longer than hitherto assumed. The findings of the two groups of scientists are based on research done separately, though almost at the same time.

The research was carried out in the Swaziland system, the pre-Devonian rock formation of eastern Transvaal, South Africa. Signs of organisms were found that must have existed more than 3,000,000,000 years ago, whereas previously, it was believed that the earliest living organisms went back about 2,000,000,000 years. The age of the earth itself is at present estimated by experts at about 4,500,000,000 years (*German News*).

20-7-1966. Beginning September 1966, the Oriya language will become part of the regular course offerings of an American University.

Speaking in Calcutta recently, Dr. Dan M. Matson of Cornell University noted that Oriya will be the fifth Indian language to be taught at the University of Wisconsin, alongside Hindi, Urdu, Kannada, and Telugu.

Dr. Matson, who has been in India since September 1964 as director of the Linguistic Research Programme at Puri, is engaged in research in Oriya to prepare textbooks for teaching the language to Americans.

According to Dr. Matson, there are a steadily growing number of Americans who are interested in learning about Orissa state and the Oriya speaking people. "These Americans", he added, "come from many different

fields — art, music, dance, architecture, history, sociology, anthropology, literature, and archaeology." And Orissa state, with its fascinating history and rich cultural traditions, has something to attract scholars in each of these disciplines, Dr. Matson pointed out.

Helping Dr. Matson in his work are two other linguists B. P. Manapatra, whose mother tongue is Oriya, and Mrs. Matson, who like her husband, got most of her training at the University of Wisconsin. (*American Reporter*, Vol. XVI, No. 15, page 5).

24-7-66. Astrologers from Delhi and outside, currently in conference discussed ways and means to standardise the Hindu Panchang (Almanac).

The three-day conference, the first of its kind, has been convened by the Akhil Bhartiya Jyotish Sammelan with the standardisation of the Panchang as its main task.

A spokesman of the conference said that a majority were likely to favour the retention of the 'Surya Siddhanta' as the basis for calculations with such modification as might be considered advisable in the light of modern researches.

During the two days that it has already transacted business, the conference has adopted a resolution urging the establishment of an Institute of Astrology in Delhi, and another suggesting that a committee of astrologers be set up to advise on the maintenance of the Jantar Mantar in New Delhi.

July 1966. Shri Govind Karnick well-known master of Puppetry, passed away. During his career in Bharatiya Lok Kala Mandal, Udaipur, Rajasthan, he made a name for himself by his contribution to the art of Puppetry. It is partly due to his efforts that the Bharatiya Lok Kala Mandal received the highest award at the International Festival of Puppets held in Bucharest, Rumania last September. (*Sangeet Natak Akademi Monthly News Bulletin*, July 1966, No. 16).

1-8-1966. Just how exactly people spend their time on an ordinary working day — this is what sociologists in 11 countries of Europe and America are trying to find out in a survey launched by the European Co-ordination Centre for Research and Documentation in Social Sciences. The "Time Budgets" study, as it is called, is claimed by the Centre to be the most important piece of comparative sociological research so far undertaken.

Fourteen institutes of sociology are taking part in the survey which is directed by Prof. A. Szalai of the Budapest Academy of Sciences. Each of them has selected a large industrial town with not more than 200,000 inhabitants in one of the following countries: Belgium, Bulgaria, Czechoslovakia, France, Germany, Hungary, Peru, Poland, U.S.A., U.S.S.R., and Yugoslavia. An identical questionnaire is being given to a sample cross-section in each town to determine time spent in such activities as professional occupation, housework, evening classes, shopping, leisure and holidays, trade union activities, politics, travelling to work, sleeping, etc. More than

25,000 people have already replied to the questionnaire and some 5 million bits of information which they have provided are now being transferred to punched cards for computer analysis.

The survey is expected to be of great use to experts in transport, retailing, leisure activities and town-planning. An evaluation of the first results will be presented at the International Congress of Sociology which meets at Evian in September. (*Unesco Features*).

1-8--1966. An international Round Table is to be held in New Delhi from 26 September to 1 October on the role of Jawaharlal Nehru in the modern world. Organized by Unesco on the invitation of the Indian Government, the meeting will bring together eminent thinkers, scientists, educationists, writers and artists from all parts of the World.

The themes proposed for discussion are Nehru's role in the fight for national independence and international peace; his humanism; Nehru as a citizen of India and citizen of the world, and as a man of two cultures and one world; and Nehru's contributions to social justice and national development.

The inaugural meeting will be presided over by Nehru's daughter, Mrs. Indira Gandhi, the present Prime Minister of India, and the opening speech will be made by Mr. Chagla, the Minister of Education. (*Unesco Features*).

6-8-1966. A toy factory will soon go up in the South-West of Moscow. It will be a modern enterprise occupying 40,000 square metres and will turn out every year nearly 200 million toys made of fabric, plastic, rubber, glass and metal. (*Moscow News*).

8-8-1966. The modern girl in India has the same ideas about marriage and married life as her elder sister of the Vedic age, it has been revealed in a survey conducted by the SNTD College for Women, Poona.

Principal (Mrs.) Sharayu Bai and Mr. Sudhir Vanarase, who made the study entitled "Attitude of College Girls towards Marriage," say that "on the whole it is in line with the traditional ideas about marriage and married life even though they are fully acquainted with Western ideas of sex pleasure and individual freedom."

But, the survey points out, they are strongly opposed to the dowry system and do not set great store by caste as an important factor in the selection of their life partners.

Asked to indicate the order of preference in the qualities they seek in bridegrooms, the girls have mentioned (1) education (2) health and (3) temperament. (This conclusion goes against the saying 'Kanya varayate rupam'). University observation gives the first three choices of American girls as real brains, cleanliness and good health. The researches also formulated the following conclusions. Modern Hindu girls think marriage is necessary, from the individual and social view point, for a full life.

While caste endogamy is not so strong in their minds as before it is not indicative of an "adolescent rebellion" against all social bonds. It only shows the changing attitude towards caste.

An attempt was made to investigate whether the education of the parents or their income made any difference to their ideas. No significant difference was observed.

For both arranged and love marriages, the girls consider parental support and consent highly desirable.

The two Professors chose the students of their own colleges as sample for the survey.

Out of 48 girls, 41 preferred egalitarian relationships as between husband and wife. Most of them also agreed that psychological equilibrium, cordial relations and mutual sacrifice are the most important conditions for creating a happy home. This suggests that Hindu girls do not regard sexual satisfaction as the primary condition for happiness.

10-8-1966. The Fifth Agama Silpa Vyasa Bharata Folklore Festival Sadas will be held for a week commencing from September 2 at Kalahasthi.

His Holiness Sri Sankaracharya of Kanchi organised the Sadas in 1962 at Elayathagudi with the object of enlivening the cultural traditions and to keep alive old spiritual values. The exposition of sacred lore on an extended scale helps to revive spiritual values and effectively arrest the decline in social and individual virtues. The age-long forms of cultural entertainments like the Puppet Show, the Shadow Play, Ottam Thullal, Burra Katha and others need a revival. These shows, besides providing good entertainment, ennoble the mind considerably, and therefore should be given good encouragement. The programmes of the Sadas held on the last four occasions also included discussions and discourses on Pancharatra, Vaikhanasa, Saiva and Saktha Agamas and Silpa Shastra by experts in the subjects from all parts of the country. Foreign scholars, well versed in these subjects, and a representative of the Dalai Lama also participated in the discussions.

An influential committee has been formed for the Fifth Sadas with Mr. P. V. Narasimha Rao, Minister for Hindu Religious Endowments, Andhra Pradesh, as President. Mr. Balarami Reddi, Minister for Education, is one of the Vice-Presidents. An exhibition has been arranged as part of the Sadas.

12-8-1966. An ambitious plan for the preservation and popularisation of Vedic lore and learning has been drawn up by the Sanskrit Sansad of Rajasthan, according to Mr. Haribhau Upadhyaya, President of the Sansad. The plan envisaged the establishment of a Vedic library and a Vedic museum. The Vedic lore would be tape-recorded and there would also be a film on vedic rituals. The plan was estimated to cost Rs. 10 lakhs.

It was proposed to institute awards of Rs. 5,000 and Rs. 1,000 for the best and second best book on Vedic literature and culture.

The Sanskrit Sansad of Rajasthan came into being on August 23, 1961. Its first President was Mr. Niranjana Nath (now Law Minister of Rajasthan).

Mr. Upadhyaya became its President in July, 1964. In March, 1963, the Sansad set up a committee of scholars for suggesting ways and means to propagate Vedic knowledge and culture. This committee is headed by Dr. Sampurnanand, Governor of the State.

## SECTION IX : REVIEWS

**GITA GOVINDA OF JAYADEVA WITH KING MĀNANKA'S COMMENTARY**—Edited by Kulkarni, Bharatiya Sanskriti Vidyā Mandira, Ahmedabad, 1965, pp. xxiii, 131. Price Rs. 8.00.

Gita Govinda of Jaya Deva is famous throughout India and particularly in the South where it is set with ragas and sung in almost every town and village with great fervour and devotion. Its main theme is Radha's disturbed love for and final union with Lord Krishna. The commentary published herein gives only the literal meaning of the text without discussing its rhetorical or poetical aspects. It may be useful to the beginners. Dr. Kulkarni has to be congratulated for taking pains to critically edit the work with a learned introduction and indices.

S. S.

**KĀVYASIKṢĀ OF ACHĀRYA VINAYACHANDRASŪRI**—Edited by Hariprasad G. Sastri, Bharatiya Sanskriti Vidyā-mandira, Ahmedabad, 1964, pp. xxiii, 197. Price Rs. 10.00.

Kavya Sikṣa or Kavi Sikṣa as it is in some places referred to in the body of the work gives Sikṣas or instructions for the composition of Kavyas. The author in addition to giving instruction about the various factors which contribute to Mahakavya deals extensively with numerous verbs along with their roots and gunas. In Chapter III he makes the reader conversant with the various subjects prevalent in ordinary life and various branches of learning so that we can use them in our compositions. He gives examples of good kavyas. He also presents a lexicographic exposition of homonyms (Anekarthas) arranged according to some principles. Examples of the various figures of speech are also given. Rasas and Bhavas are also dealt with. Though incomplete the work is very important like Kavyanuśāsana of Hemachandracharya. The editor has to be congratulated for having taken much pains to bring to light such a good work from scanty materials.

S. S.

## CATALOGUE OF SANSKRIT &amp; PRAKRIT MANUSCRIPTS—

Munirāja Śrī Punyavijayaji's Collection, Part II, Edited by Pt. Ambalal P. Shah; Bharatiya Sanskriti Vidyāmandira, Ahmedabad-9, pp. 11-484 to 849, 212-424. Price Rs. 40.00. Bharatiya Vidyāmandira Sanskriti, Ahmedabad.

This is a catalogue of mss. of Prabandhas, Satakas, Kavyas, Kathas, Subhaṣitas, grammar, Kośa, Kāmaśāstra and Ayurveda, deposited in Muniraja Punyavijayaji's collections. There is also a collection of Prasastis, praises on Jain kings and Pandits at the end.

S. S.

## ADMINISTRATION &amp; MANAGEMENT OF BARRIO FINANCE

—By Jose D. Oliver, A Community Development Research Council Publication, University of Philippines, 1966, pp. xvi, 123 with Appendices, Bibliography, Index and a List of Published Researches.

The present study examines the twin aspects of mobilisation and utilisation of the fiscal resources of selected Philippine Barrio in order to be able to analyse the effectiveness of the barrio government administration, particularly in the context of the passage of the Barrio charter of 1959 that had conferred autonomy on these local units in matters of programme formulation and execution.

It is observed in the study that this *dejure* delegation of powers of self-government to the barrios has however not resulted in a *de facto* use of the same for the weal of the community. This is mainly due to the absence of taxable resources in the barrios. Further the limited available revenue avenues are tapped by the national or municipal governments with the effect that the barrio officials hesitate to duplicate the tax base and incur the displeasure of the residents.

Of course, it is encouraging to find certain cases where competent officials of the barrios have initiated democratic processes in decision-making with respect to the utilisation of funds and thus succeeded in enlisting public co-operation and participation in developmental projects. Despite this ingenuity and skill, the barrio officials have, however, not been able to exploit their tax imposing powers since they do not like the idea of taxing their



own selves. Thus "there seems to be a feeling among the barrio officials to maintain the status quo in raising funds for the improvement of the barrio by drawing only from traditional sources such as the contribution from private sources" (p. 78).

In such a situation of an inflexible fiscal set up and an inherent disinclination on the part of the administration to explore new tax sources, it is difficult to expect any fruitful outcome of the autonomy offered to the local units of government. The study rightly directs the attention of the policy makers "to have a second look at the taxable resources of the barrios . . . if they are to be prepared to assume bigger responsibilities in the development not only of their respective communities but also of the country as well." (p. 88). It is further pointed out that the barrio administrations should be trained to appreciate their fiscal duties. A systematic supervision of the barrio management has also been found to be imperative for a successful implementation of the rural development programme.

These are valuable conclusions that are valid for agrarian economics engaged in the task of community uplift through a process of regional economic planning.

R. THAMARAJAKSHI

**GOVERNMENT AND ADMINISTRATION OF A MUNICIPALITY**—By Buenaventura M. Villanueva, Patrocínios, Villanueva Elsa V. Perez, Caridad G. Cuenio, Juanita F. Pua; A Community Development Research Council Publication University of the Philippines, 1966, pp. xv, 136 with Index, list of Research projects, and list of published Research studies.

The book under review seeks to explore the mechanics of municipal government in Philippines in terms of the complex variables of political motivations, social aspirations, group pressures, organisational phenomena and fiscal procedures. In contrast to normative studies of municipal systems of government, this research report has struck the path of empirical investigation and deductive reasoning; and has performed the useful task of not merely identifying the deviations of actual performance from formal prescriptions but also of providing a set of practical guidelines for the maximum utilisation of the local resources against

the background of a carefully devised system of federal relationships.

On the basis of a comprehensive analysis of the organisation, functions and activities of a pilot municipality, the study has inferred the behaviour patterns of the citizens and the bureaucrats of the municipality. A unique finding has been the mutually reinforcing relationship between social demands and official response with the inevitable consequence of the absence of a rational approach to municipal administration. In that context, a clear insight is afforded into the potent influence of the local pressure groups on the governing process of the municipalities. A cryptic description of the state of affairs in the municipalities runs as follows: "These (*popular*) demands are unstructured, unpredictable and largely spontaneous. Pressure to satisfy these demands moreover is so insistent and heavy that they are well nigh irresistible. To succumb, furthermore, is a most critical prerequisite for political survival among politicians and harmonious and politically acceptable working relationships among the bureaucrats" (p. 116).

However the inelastic fiscal structure of the municipalities combined with the consequential high order of dependency of the local units of government on national tax allotments and aids, have hindred the urge on the part of the municipal administration to conform to popular demands. And yet, the circular constellation of forces with which the municipalities are caught might disable any successful rationalisation of the tax structure or an intense streamlining of the administrative procedures. As a result of this complicated nexus of sociological, fiscal and administrative factors, the political character of the municipal set up is "person oriented" rather than "programme oriented."

The study admirably concludes with the note that if the municipal government should be an effective mechanism for viable self-government, the challenge for an administrative reorientation and a fiscal modernisation should be accepted. These inferences are particularly relevant to the Indian context, where the objective of decentralised development and the phenomenon of growing urbanisation are bringing to the fore, the significant role of the local units of government in promoting national economic progress.

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